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Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

In Collaboration with Representative Scholars
throughout the Church

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THE ANGLICAN MOVEMENT FOR REUNION

By FRANCIS J. HALL, General Theological Seminary

The Anglican movement for reunion,—initiated at Chicago in 1886, given educational method at Cincinnati in 1910, and revealing both its largeness of outlook and its dangers at Lambeth in 1920,—has helped to develop world-wide realization of the evils flowing from Christian divisions, and general interest in the problem of reunion. On the other hand, as the movement has advanced the dangers by which its promotion is inevitably beset are clearly emerging.

I am not a pessimist. I confidently believe that, whatever may be the outcome of the movement in the near future, in particular of the World Conference movement, much is being achieved that is worth while. The Holy Spirit is working; and even if reactions occur and present hopes are deferred, some day the movement will be resumed with better prospects. Future workers will have gained wisdom from considering present failures. The causes that now hinder mutually separated Christians from adequately and patiently grappling with difficulties will then be more generally realized, and later promoters of unity will profit by present mistakes.

None the less, it is our duty to make the most of the present movement, and as part of this duty to realize and shun the

dangers which, if not avoided, will seriously reduce the progress which can be made in this generation. I say, "in this generation," for under the most favourable conditions the task of world-wide Christian reunion is quite too large for one generation to complete.

I believe that it is worth while at this juncture to give a review of the Anglican movement for reunion, with a view to emphasizing the corporate principles which have determined its method, even as against misleading utterances and schemes of some of its leading promoters. If in doing this I seem to be unduly critical, the reason is that the success of the movement depends upon realizing and combating the dangers that attend it.

In a future article I hope to deal more specifically with the fundamental requirements of unity—the questions of faith, of order, of corporate worship, and of sacramental practice which are involved.

I. ANGLICAN LEADERSHIP

The present movement for Christian reunion is undoubtedly due to the Holy Spirit; but, humanly speaking, it was given its initial and definitive direction in 1886, by the Declaration on Unity of our American House of Bishops. And, although the movement has since enlisted the coöperation of leaders in many Christian bodies, both Catholic and Protestant, Anglicans continue to be especially conspicuous in its promotion. The reason seems clear, viz. that the Anglican Communion has the advantage in such work of having vital points of contact with every section of Christendom.

In common with the Roman Catholic and Orthodox Eastern Churches, this Communion retains, in spite of non-essential variations, the ancient Catholic Faith and Order—the Catholic Creeds, and doctrinal decrees of the ancient Ecumenical Councils; the historic ministry of bishops, priests and deacons, uninterruptedly transmitted from primitive times; the sacraments, administered essentially after the primitive manner; and the Catholic working system of liturgical

Eucharistic worship, of the ecclesiastical calendar, and of the main lines of spiritual discipline. Even under the confusing conditions of the sixteenth century, the appeal to antiquity served to keep the Anglican Church in line with its Catholic past. We are also agreed with the Roman Church, on the one hand, in retaining various Western forms of theological thought, and, on the other hand, with the Eastern Churches in rejecting the Vatican claims.

In rejecting these claims we go a certain distance at least with Protestants, and in this limited respect the American Episcopal Church describes itself as "Protestant." Moreover, while we consider that Nonconforming Protestants have abandoned vital parts of the ancient Christian system, we accept the main positive elements of their Evangelical faith as fundamental to the Christian position. Still further, while we cannot regard their rejection of the Catholic ministry and working system as in harmony with the will of Christ for His Church, we acknowledge the sincerity of their devotion to Christ, and are confirmed thereby in the conviction that the visible fruits of their devotion are evidences of the Holy Spirit's blessing.

These points of sympathy might be elaborated, but it should be sufficient for my argument to add a reference to the patent fact that the Anglican Communion has retained and cherished groups of churchmen of diverse types, controlled by the tendency to emphasize respectively the distinctive principles of one or other of the several non-Anglican divisions of Christendom. No Catholic and no Protestant position, *positively considered*, fails to gain sympathetic approval among Anglicans. Is it strange that, under such circumstances, many should regard the Anglican Communion as peculiarly equipped to be "the Church of the Reconciliation"?

II. THE INITIAL DECLARATION OF 1886

"The Quadrilateral," as it is called, appeared originally in 1886, as part of the American bishops' Declaration on Unity,

above mentioned. It has been widely misunderstood because considered in isolation from its context, and treated as a formal and therefore complete list of conditions of reunion. In fact the whole Declaration in question is didactic, and expressly leaves the question of definitive "conditions" of reunion to future conference and study. Inasmuch as this Declaration defines more clearly than any other official document the fundamental standpoint and guiding principles which necessarily determine the general method and the practical possibilities of corporate Anglican action with regard to reunion, it ought to be studied most carefully.¹

After several eirenic preliminaries, including acknowledgment that all duly baptized Christians are members of the Catholic Church, and a disclaimer of desire to absorb other Christian Communion into the Episcopal Church, the bishops define the fundamental prerequisite of Christian reunion in the following terms:

"We do hereby affirm that the Christian unity now so earnestly desired . . . can be restored only by the return of all Christian Communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

In this Declaration four points should be noted: (a) The bishops adhere faithfully to the principle of appeal to antiquity that determined the direction and limits of the Anglican reformation; (b) The Church, the unity of which is in view, is not one that is to be built hereafter by aggregation of diverse denominations of Christians, but is the original and still existing Catholic Church; (c) The world-wide aspect of the problem is put to the fore, "all Christian Communion," "for the common and equal benefit of all men"; (d) The essential conditions of reunion, whatever incidental stipulations may have to be made in order to secure mutual understanding and

¹ Text given in the *Journal of the General Convention of 1886*, p. 80.

working harmony within the reunited Church, are confined to "the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world."

The bishops proceed to give, not a comprehensive list of these essentials, but certain *leading* particulars which should be reckoned with at the outset in discussions of the conditions of unity. The bishops appear rightly to assume that real agreement concerning these particulars will effectively clear the way to more comprehensive accord. So they proceed to declare—

"As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

"1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.

"2. The Nicene Creed as the sufficient statement of the Christian Faith.

"3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

It is to be noted (*a*) that although the Nicene Creed does not specify all necessary Christian doctrines, it is sufficient *for Creed purposes*, and, when sincerely accepted, leads the believer on to a full Christian faith; (*b*) that the requirements as to the so-called minor sacraments, and as to a liturgical form of Eucharistic worship, are in no wise abandoned. They remain for future conferences to consider; (*c*) The Historic Episcopate is given explicitly as one of the "inherent parts of this sacred deposit," the deposit from Christ and His Apostles. The common impression that it is specified only as in widespread and long-established possession, and simply on this ground *practically* necessary to be retained in a reunited Christendom, is demonstrably out of accord with explicit contents of the Declaration.

The bishops conclude with expression of "our desire and

readiness . . . to enter into brotherly conference with all or any Christian bodies . . . with a view to the earnest study of the conditions under which so priceless a blessing might be brought to pass."

The Lambeth Conference of 1888 adopted and published the four particulars, or "Quadrilateral" as it had come to be called (unfortunately in isolation from the main Declaration that makes clear its background), as basis of discussion of "home reunion"—reunion with British Nonconformists. This no doubt helped to establish the above mentioned misinterpretation of the Declaration—as meaning that acceptance of the Quadrilateral, regardless of its background and of other conditions, would be treated by the Anglican Communion as sufficient for reunion.

Two solid reasons forbid such a conclusion. In the first place, the Declaration of 1886 still stands as the most definite official statement of the Anglican position with regard to reunion. The failure of the Lambeth Conference to take over the whole of it did not signify any departure from it, but was due to special and opportunist aims of the moment. Moreover, the pronouncement of the Lambeth Conference of 1920, subject to criticism in some details though it be, obviously preserves the world-wide outlook and Catholic background of the American Declaration.

Secondly, the striking enlargement and increased influence of the Anglo-Catholic movement has given renewed emphasis to the historic appeal of the Anglican Communion to antiquity, and has immensely fortified the ecumenical Catholic outlook of Anglicans. No plan of reunion which fails to make the ancient Catholic system paramount can be adopted today by Anglican authorities without hopelessly dividing Anglicans among themselves.

These are facts to be reckoned with, whatever may be our sentiments with regard to them; and failure to reckon with them will bring disillusionment and a real setback to the cause of Christian reunion.

III. THE WORLD CONFERENCE MOVEMENT

The World Conference proposal was a logical sequel of our bishops' Declaration of 1886. In that declaration they had striven to transcend provincialism, and to keep in view the world-wide aspects of Christian unity. It was from an explicitly ecumenical standpoint that they invited conference for free discussion of the conditions of unity. The only official response came from the Presbyterians in 1887; and they withdrew from conference in 1896, because they could not secure official acceptance from us of the stipulation that "mutual recognition and reciprocity" of ministries should be *presupposed* in the conference.

The propositions of our so-called "Quadrilateral" were didactic. They indicated certain positions maintained by this Church as being obvious *subject-matters* of conference. They were not given as *premises* of conference, required to be accepted by all participants at the outset. The bishops aimed to secure conference *on all obstacles* to Christian unity, and such conference could not be had if determinations of questions at issue were to be required in advance. But, as I have already indicated, the exclusiveness of attention paid to the 'Quadrilateral,' isolated from the rest of the Declaration, prevented a just understanding; and the World Conference plan, adopted in 1910 by the General Convention at Cincinnati, was designed to make more clear, and to bring to effective realization, the original conference proposal of 1886. It is only by attention to this logical connection, and to the whole Declaration of 1886 above given, that the World Conference proposal can be rightly understood, and certain misapprehensions as to its nature and hoped-for outcome can be removed—misapprehensions in which many of our own people share.

(a) No presuppositions are required for taking part in the Conference except the most central and essential article of Christian faith, that Jesus Christ is "God and Saviour." This does not mean that the several Christian bodies which participate throw their treasured principles into solution, and

commit themselves to treating them as subject-matters of compromise or of adjudication by the Conference. It simply means that every difference of Faith and Order that now divides the Christian world shall be faced frankly and courteously, and freely discussed. The aim is *educational*, to promote that mutual understanding which obviously is the indispensable condition of "the return of all Christian Communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence . . . the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world."

(b) In order that no fear of entanglement in compromising actions or pronouncements shall prevent any Christian body from participating, the purpose of the proposed Conference is explicitly limited to "study and discussion, without power to legislate or to adopt resolutions." And it is not proposed as a Conference on Unity; and is not concerned with schemes to bring it about. The proposal is based on the conviction that an unembarrassed discussion of questions of Faith and Order for mutual understanding "is the next step toward unity," and should be the sole business of the Conference. Sacerdotalists and anti-sacerdotalists, therefore, Catholics and Protestants, can freely take part without in the slightest degree prejudicing or imperilling their several convictions. Even if in the outcome the Conference were to exceed its prescribed limitations, and were to be swept emotionally into doubtful resolutions or pronouncements, these results, while they would reduce, perhaps ruin, the value of the Conference, could not commit any participating Communion. They would have no *authority* whatever.

(c) This Church has led the way in inviting other Communion, but carefully refrains from assuming any dominance in the Conference. All are to "come in on the ground floor." They are "asked to unite with us in *arranging for and conducting*" the Conference. Accordingly, our Joint Commission

appointed for the purpose has confined itself to the business of engaging participation, and over seventy bodies have united in the plan, the Roman Catholic Church being the only considerable Communion that has not officially accepted our invitation. Non-official participation of Roman ecclesiastics is still a possibility. The business of "arranging for and conducting" the Conference is under the control of a Continuation Committee, appointed in 1920, and containing representatives of the principal bodies participating in the plan.

My being a member of our World Conference Commission does not, of course, entitle me to reveal unpublished discussions and policies of the Commissions and Committees engaged in arranging for the Conference. My article, therefore, is concerned only with such developments of the movement as are before the world. But I do not violate privilege in admitting certain abstract possibilities, and in commenting upon them. It is *possible*, as some anxious church people fear, that the Continuation Committee will not be sufficiently mindful of the limitations originally stipulated for the proposed Conference; and the programme *may* be so arranged as to side-track thorny questions which ought to be freely discussed. And there *may* be disregard of the requirement that the Conference shall not "legislate" or "adopt resolutions." Some of those who have publicly discussed the plan have plainly assumed that the Conference must adopt a statement of agreements. This would require voting, and would be quite contrary to the original stipulation just mentioned, a stipulation regarded as essential at the present stage to effective promotion of unity in its *world-wide* aspect. Until considerable changes of conviction and sentiment have occurred in various quarters, and until a terminology has been developed which will be understood everywhere in the same essential sense, no such statement as is contemplated can fail to be ambiguous and illusory. It is likely to result finally in disillusionment and in mutual irritation and reaction.

Some perception of this, and considerable fears of entanglement in premature and misleading commitments, largely explain the difficulty of securing active interest in the World Conference movement among "Anglo-Catholics." Some of them have indeed taken part—more in England than in America. But generally speaking, these churchmen hold aloof. They are more alive to the dangers I am defining than to the limited and justifiable purpose of the Conference. And they fail to see that if the Conference succumbs to its dangers—such an outcome cannot be made impossible in any human movement,—it will in any case leave the Catholic Church uncommitted. Probably its very failure will teach those concerned how large and prolonged must be the task of bringing Catholics and Protestants to that measure of agreement in questions of Faith and Order which is the essential condition of wholesome and abiding reunion.

At this point, a few remarks may be ventured on certain *Ad Interim Statements*, signed jointly by Anglican and Nonconformist leaders, that have been issued from time to time during the past decade, partly in direct connection with the World Conference movement, and partly as a result of conferences held under the auspices of the Archbishop of Canterbury since the last Lambeth Conference. Their common purpose is to define agreements concerning faith and order, and concerning some of the conditions of reunion—definitions of limited range, but designed to clear the ground for progress in discussing other questions and conditions of reunion. An examination of these statements proves that in the main they have been carefully and skilfully composed, and have been signed not only in an eirenic spirit, but with grave sense of responsibility. The lofty tone and purpose, the competence and standing of those who have signed them, and the fact that they ostensibly define agreements between Anglicans and Nonconformists not previously acknowledged, these circumstances establish their importance and demand their respectful and patient consideration.

But the point of view from which they ought to be examined and estimated is their value for enlarging mutual understanding between Anglicans and Nonconformists in general, and their effect in promoting or retarding the larger aim of world-wide Christian reunion. When thus examined, the statements in question reveal not only important limitations but serious drawbacks. I cannot take space to discuss them in detail, but confine myself to certain broad defects, common to them all, although in varying degrees, which the several discussions that have followed their publication appear to have established.

(a) They all contain more or less ambiguous language, ambiguous in vital aspects of the questions sought to be answered. And subsequent discussions reveal the fact that they have been signed in mutually discordant meanings. In other words, certain leading propositions are not as significant as they have been thought to be. The agreements which they express, although important, are not very comprehensive. Significant disagreements are side-tracked, and the statements in question are to a degree merely illusory verbal platforms. Their effect is to postpone questions which, so long as they are evaded, will reduce the value of conference in other matters. The Catholic doctrine of the ministry, for example, cannot be enveloped in eirenic phrases of ambiguous meaning with reasonable hope of progress in mutual understanding between Anglicans and Nonconformists. Still more obviously it cannot as between Catholic and Protestant bodies in general.

(b) In so far as these Statements express real agreement between those who have signed them, they register progress in mutual understanding for which we ought to be thankful, provided the agreements are such as can finally be approved sincerely both by Nonconformists at large and by the Anglican and other Catholic Churches. But, and this is an important limitation, the progress thus really achieved is that of only a few scholars in conference. It is one with which the vast majority of their co-religionists have not caught up. And

this fact holds whether we reckon with the subject matters of agreement or with the decidedly exceptional temper and atmosphere of these conferences. My point is that there is danger of exaggerating the progress which these Statements appear to register, and that such exaggeration is likely to result finally in disillusionment and discouragement. The Statements, at their best, are *ad interim* only. They must be followed by much conference and much education; and they have not assumed, cannot yet assume, a form that can satisfy all who have to be satisfied before actual steps toward reunion can be safely undertaken.

In general, the habit being formed of publishing statements of agreement exclusively is open to two serious objections. In the first place, as has already been indicated, such statements give an illusory impression. They lead men to think that a stage has been reached at which acceptable schemes of reunion, as between Anglicans and Nonconformists at least, can be devised. The fact is that the most serious obstacles to such reunion have not yet been seriously faced. And this suggests the second objection, that a habit is being hardened of evading these more serious obstacles. The important group of questions associated with what is called "sacerdotalism" and "sacramentalism" has still to be directly reckoned with. And if specific preparation for this is not hastened, the proposed World Conference will be seriously limited in value. I repeat that if the sacerdotal and anti-sacerdotal sections of Christendom, both enlisted in the World Conference movement, have not sufficient mutual love to confer frankly, and at the same time kindly and patiently, with each other concerning these questions, they are not ready to take practical steps of any kind toward reunion.

In support of what I am urging, I venture to quote a weighty passage in the late Bishop of Oxford's *Contemporary Review* article on "Reunion."² He writes that "no visible unity is worth having, indeed it would be shattered in a generation, if

² As quoted by the *Church Times*.

it is produced by diplomatic language, and is the result of political arrangement. All parties must mean the same thing and know that they mean the same thing."

It was on this rock of opposed interpretations that the attempted Concordat between the Congregational and Episcopal Churches in America went to pieces. The Congregationalists sought for Episcopal ordination simply as a means of developing a ministry that would be *more generally recognized* as valid. A large and responsible section of Episcopalians, on the other hand, regarded it as formal sanction of the policy of conferring priesthood on those who notoriously did not believe in priesthood, and who would continue to use their ministry on a non-sacerdotal basis. The doctrine of priesthood was involved, and the evident opposition of convictions concerning this doctrine converted a well-meant step towards future reunion into a new cause of friction and disillusionment. The whole action led into a blind alley.

Unless those taking part in the World Conference movement, both Protestant and Catholic, have sufficiently deep and *patient* love for each other frankly to face the differences which are now being evaded, and seriously work for adequate mutual understanding concerning them, their efforts to promote a true and world-wide reunion will fail. *The time has not come for schemes. A campaign of mutual education—probably a prolonged one—is the only feasible "next step toward unity."* It is to such a campaign that the Holy Spirit is calling us at present. We need many conferences, conferences unembarrassed by pressure for immediate visible results.

IV. THE RECENT LAMBETH CONFERENCE

The Lambeth Conference of 1920 adopted a series of resolutions on unity and issued "An Appeal to All Christian People." Its language has encouraged many to hope that *effective practical steps toward reunion*, in particular between Anglicans and Nonconformists, may be taken in this generation. Such hopes, however, I believe to be premature. They are not

warranted by any real prospect of sufficient removal *in the near future* of the disagreements which, while they continue, preclude wholesome and permanent reunion. They are largely based upon diplomacy, made impressive by its truly Christian and loving spirit, and upon the illusion that a loving will to unite can do duty for *a common mind in the determinative elements* of Christian faith, order, discipline and worship.

The Lambeth pronouncement is in certain respects most notable. Its spirit is splendid, so splendid indeed that, open to criticism as some of its propositions are, its defects are not likely to nullify its influence in deepening the mutual good will that is the first condition of progress in conference toward mutual understanding and toward the common Catholic mind upon which healthful reunion depends. None the less, while its standpoint is clearly ecumenical and Catholic, so that it has been received with a degree of approval by some Anglo-Catholic churchmen, the optimism of its framers as to possibilities of progress toward reunion in the near future has led to the inclusion of premature proposals, and to language that is illusory and unsatisfactory because ambiguous. Several illustrations may be given.

(a) The bishops say, "We believe that for all, the truly equitable approach to Union is by way of mutual deference to one another's consciences." This language is ambiguous. Very likely the bulk of the bishops meant merely to define the spirit in which present conferences should be conducted—that we should not be impatient with those who are as yet unable conscientiously to agree with us. But this is not clear. The language used is readily taken to mean that divergence of conscience concerning the things that now divide Christendom need not prevent reunion, if we agree mutually to disregard or tolerate them. In brief, a shelving, rather than a removal, of them seems to many to be suggested. Only if we qualify the bishops' language by making it refer exclusively to non-essentials, can we justify such a proposal. In the field of convictions that determine consciences as to corporate faith,

order, and common worship a common mind is indispensable. "Mutual deference to one another's consciences" when reunion takes place must have become unnecessary in *determinative matters* as between the Christian Communions that reunite. It is to be remembered that the "Appeal" is concerned with conditions of *corporate* reunion—not with the tolerance that may be practiced toward the weak consciences of particular private individuals. It is agreement in the determinative elements of faith and order—not mutual deference in conscientious disagreement—that is required for reunion. The point is vital. We must frankly face our disagreements, and the general failure thus far to do this is proof that the mutual understanding and agreement which will make schematic proposals worth while is not yet in sight.

(b) The bishops "would say that if the authorities of other Communions should so desire, we are persuaded that, *terms of union having been otherwise satisfactorily adjusted*" (italics mine), "Bishops and Clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in one common life. . . . It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship. In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. . . ."

This language, as Nonconformists have quickly perceived, contains an important ambiguity. The bishops suggest mutual interchange of ministerial commission or recognition, but describe the proposed commission of Nonconformist ministers by us as "episcopal ordination." Nonconformists naturally ask if this does not imply the invalidity of their previous ordination. The unexpressed fact that we cannot consistently acknowledge the validity of such ordinations *for*

the Catholic Church no doubt explains the bishops' halting language; but the result is not happy.

In any case, their proposal is hopelessly premature. That the suggested double procedure will be either necessary or desirable when terms of union have been "otherwise satisfactorily adjusted" is very doubtful indeed. When that glad day arrives the anxiety for "saving of faces" will undoubtedly be completely overshadowed on all sides by the joy of union under one faith and order. And so long as Nonconformists require explicit recognition of the spiritual claims of their denominational ministries, they will be handicapped in facing the real question—"What common ministry answers to the will of Christ for His universal Church?" Very few churchmen fail to perceive that the Holy Spirit has blessed the work of non-episcopal ministers. But to require or concede an acknowledgment of this in formal action or concordat is to include among the terms of reunion what is not essential to the reunited Church. It is likely also to imply a view which Catholic Churches cannot consistently affirm—the view that the origination of non-episcopal ministries was consistent with the arrangements of Christ for His Church.

(c) Closely related to the above are the proposals, under the same conditions—that is, when actual reunion is being satisfactorily advanced,—to permit the interchange of pulpits and the occasional admission of Nonconformists to the privilege of communicating at our altars.

These proposals are also premature. The conditions under which they are suggested do not exist, and do not appear to be yet in sight. Therefore the effect of such proposals is to encourage uncanonical irregularities; and an unsettlement of the internal discipline and order of the Anglican Communion is not favourable to the cause of unity. It upsets the peace of loyal churchmen, creates internal disunity, and brings the whole reunion movement under suspicion. The bishops at Lambeth failed to realize that many of those who were to read their optimistic suggestions did not at all understand the

formidable nature of the task of bringing about reunion, and were impatient for immediate action. The unhappy and unauthorized participation of English bishops in a Swedish Church episcopal consecration, which occurred soon after the Lambeth Conference had adjourned, affords an illustration of impulses needing to be restrained and certain to make for disorder when given the slightest seeming encouragement by high authority. It remains, of course, that the Lambeth Conference is not a legislative body. Its resolutions necessarily have great weight, and may materially affect the future legislation of Anglican Churches. But of themselves they make no action lawful for Anglican prelates which is inconsistent with the existing canon law of these Churches.

A prominent bishop of the American Church once said to me in substance, "We have been talking so much about reunion that for the sake of consistency we ought to do something. If we are not prepared to take any steps towards reunion, we ought to stop talking."

Undoubtedly we ought to stop the kind of talk that implies the practicability of immediate visible steps toward reunion. It is indeed one of the two principal contentions of this paper that work for unity, in particular between Anglicans and Nonconformists, ought for some time to be confined to educational lines, to obtaining sufficient mutual understanding and agreement in determinative principles. Talk in behalf of immediate steps toward reunion is what needs to be stopped.

But, and this is my other main contention, the right kind of talk should go on, and should be candid and educational. *The differences in questions of faith and order should be faced instead of being put aside*, because there can be no reunion worth having until they are faced and settled in their determinative aspects. There is no call, therefore, for abandonment of conference and discussion. What is needed is to get rid of illusions, and to *stop devising schemes* which for the present are abortive and interfere with real progress.

THE FACT AND DOCTRINE OF THE RESURRECTION

By OLIVER C. QUICK, Carlisle, England

We are, I suppose, generally agreed today that the main and most ultimate proof of our Lord's resurrection lies in what we rather vaguely call the religious or spiritual experience of Christians. There is no need to apologize for such an assertion. Suppose, for the sake of argument, that we had had before us stories of a resurrection the same as those set down in the New Testament, except that they concerned someone of whom we knew nothing else beyond the resurrection stories themselves, someone whose character and personality possessed no special value for us—should we any of us have believed those stories to be fact, not fiction? Suppose this unknown man had been called Jesus, should we not have said, with Festus, that these records were just tales about one Jesus who was dead and certain people affirmed to be alive? Need we be ashamed to confess that we should have so spoken? It is because the person alleged to have risen is not just "one Jesus," but Jesus Christ, known, proved and trusted as Friend and Saviour by so many generations, it is because the records of His rising are not isolated stories of a marvel, but the starting-point of the Christian gospel with all its power over life—it is for such reasons in the end that we believe that the Lord is risen indeed.

Even St. Paul asked the Corinthians to accept the resurrection as a fact, not simply on the ground of apostolic testimony, but also on the ground of its manifest verification in their own faith and experience. "If Christ be not risen," he writes, "your faith is vain, ye are yet in your sins." "Because you know," he implies, "that your faith is not vain, that you have been redeemed from sin, therefore you must believe that

Christ is risen." And if the argument from spiritual experience has grown relatively stronger, and the argument from the mere assertion of the apostles relatively weaker as the centuries have passed, that is only what we should expect on the assumption that the resurrection was a historical fact.

But, so much being granted, a special difficulty is claiming our attention in these modern times. If we assume the validity of the Christian experience and the broad truth of the Christian gospel—and so much I do frankly assume for the purposes of this article—to what exactly does the experience witness, and on what exactly does its truth rest? The apostles appear to have believed in a literal resurrection, *i.e.* that our Lord's body rose again from the tomb in some mysterious way transfigured and glorified. But does the essence of the Christian experience and gospel necessarily postulate such a "miracle"? Would not that essence remain the same and equally valid, if we suppose simply that our Lord's soul or spirit survived the decay of His physical flesh, and that He revealed Himself to His apostles in some kind of spiritual vision, in which His living presence was so vividly real that they falsely inferred that not even the mortal elements of His body had been suffered to see corruption?

In answering this question, modernist and traditionalist have each a special danger to beware of. The modernist must not assume that a resurrection, for which the main evidence is the spiritual experience of Christians, is necessarily a resurrection which was never anything more than a spiritual experience in itself.¹ It is easy thus to beg the whole question of what it is that Christian experience implies. The traditionalist on his side must not argue hastily that if the Christian gospel and the New Testament records are true at all, the apostles cannot have been mistaken on a matter of such importance. Modern research has made it abundantly plain that there is no strict or technical infallibility either in the New Testament records or in their authors. The heavenly

¹ See note at end.

treasure of the gospel was from the beginning committed to earthen vessels. We cannot decide off-hand, or without careful inquiry, how much exactly belongs to the vessel and how much to the content, or—to change the metaphor—at what precise point the division between husk and kernel is to be made. The all-or-nothing dilemma, so dear to the mind of the plain man, has again and again proved to be misleading.

There is therefore no short cut to the answer which our question needs. We must not be afraid of a wide survey of the evidence, nor of weighing considerations which at first sight seem remote.

Unquestionably the fact of the Lord's resurrection was made the basis of a doctrine of general resurrection, which has had a most important share in the determination and development of Christian belief. It is therefore quite relevant to ask: what, if any, is the special value of belief in resurrection for human beings, as distinct from a belief in their mere immortality? At the beginning of the Christian era, apart from the question of our Lord's resurrection altogether, both types of belief existed side by side in the ancient world, and the two were, so far as I know, quite distinct from one another. Apart from pagan nature-myths of a dying and rising god, where the resurrection as such had little practical or concrete significance for the god's devotees, the resurrection-belief was Jewish. At the last day, in the great theophany which was to mark the end of the age, the righteous and, according to some, the wicked also, were to rise again with their bodies from the tomb, to receive the reward of their righteousness or of their sin. Quite different from this belief were the doctrines of the immortality of the soul, which were current in the Gentile world and had influenced also the more philosophic literature of later Judaism. According to these immortality-beliefs a certain element in the human personality, namely, the spiritual or, as some said, the divine part of it, would survive the death of the body, and itself not partake of death, but would be set free for the fuller realisation of its own proper life by

laying aside the grosser physical material out of which both the body itself was fashioned and the needs and passions of bodily existence arose. Compared with the primitive crudity of the Jewish hope of resurrection, this seems to be a much more refined, philosophic, and spiritual doctrine; and surely at first sight it is strange that the Christian and Catholic hope of life beyond the grave should have been raised and developed upon the Jewish, rather than upon the Gentile, foundation. What is the reason? Is it just that the Church was unable to shake off the encumbrance of primitive materialism, with which its Jewish ancestry had burdened it? Is it that the natural but unfortunate mistake which the apostles made concerning the mode of their Lord's resurrection seemed to invest the cruder hopes of Judaism with a fresh authority from God? Or is it, after all, that the belief in resurrection, crude and primitive as it was, contained the germ and the potency of a deeper and fuller truth than any to which belief in mere immortality could lead? And, if so, how would this naturally affect our belief as to what was actually the fact of our Lord's resurrection?

Abstractly and generally considered, the inherent difference between a belief in resurrection and a belief in immortality seems to be this. Resurrection as such implies restoration of life after death, and possibly through death. Immortality as such implies persistence of life untouched by death. I do not believe that our modern philosophy and theology have yet perceived the width of the gulf which separates these two ideas, nor by what providential guidance Christianity from the beginning stood firmly on the side of resurrection.

Of course, so long as resurrection is taken to mean simply the restoration of life at some indefinite point after death through some arbitrary fiat of God, it remains crude, primitive, and magical, on a lower level altogether than the nobler doctrines of the immortality of the soul. But the moment we give it the fuller significance of life through death, we begin to see that it contains possibilities of which no doctrine of mere

immortality is capable. Doctrines of immortality are strictly negative in regard to death. Their aim is to prove that the personality, or at least some element within it, does not die. They are therefore constrained either to argue that death is no more than a delusive appearance, or to divide the psychophysical organism of man very rigidly into two parts, soul and body, the one destined to perish, the other immune from death. The advance of human knowledge has cast a good deal of suspicion upon both expedients. As Prof. Hoernlé says, scientific knowledge of the bodily basis of consciousness has greatly increased for us the difficulty of accepting survival as a fact, and in the same passage he cites Professor Webb's striking confession of a prejudice against a belief which "jars upon and distresses my imagination and from the consideration of which my mind has an instinctive tendency to turn aside."² The plain broad fact is that death is universal in nature; everything that is living seems also to be dying. Life and death seem to imply each other. Everything in ourselves which we would claim to be immortal seems on examination to be inextricably bound up with mortality; and no philosophy or faith, which seeks to escape this fact or to find exceptions to this law, can any longer appear convincing to the candid mind.

The strength of a philosophy of resurrection, interpreted as meaning life through death, is that it faces the facts and puts in no claim for exemptions. It fully acknowledges that all that lives on earth must die. Even in the life of our own personalities we had better give up the attempt to separate an immortal from a mortal part. But even the experience of this world affords some hints that there are forms of death which, in a sense, actually minister to the life of that which dies; and hence we may derive a suggestion that, when the fulness of death has been suffered apparently to overwhelm the whole of us and ours, the very completeness of the surrender and the

² Hoernlé, *Matter, Life, Mind and God*, p. 204. Webb, *Divine Personality and Human Life*, p. 256.

defeat may turn out to be the constituent means of a triumph which is more than restoration.

After all, what is the spiritual progress of man but a history of repeated failures, disappointments, and apparent annihilations, issuing in the birth of nobler hopes and faiths, which are the earnest of better victories to come? We know that in countless ways our desire for, and recognition of, the highest values is born from the death of the desire for some lower value which the world with merciful obduracy refuses to satisfy. The highest happiness is achieved only by those who have found out that their first claims to pleasure are such as the world will not suffer to be met. True knowledge of reality is gained only by those who have learned in the stern school of experience that facts will not suffer them to believe what they like. The victory over moral evil, the victory which is the highest form of moral good, is won only through the self-sacrifice which has ceased to demand the distributive justice of reward and punishment. Even art derives its greatest beauty from a loyal observation of the elements of ugliness which the world presents. The greatest achievements of literature are tragedies, wherein goodness is defeated, or defeats itself, and yet by its very defeat seems somehow to be enthroned and crowned afresh. And if, finally, a gospel of resurrection is preached, asserting that the highest life is attained only through the negation of life in death, we feel that its message is fundamentally in accord with the mysterious contradictions, and still more mysterious rationality, of our universe. If you ask me to believe that some or any portion of my present being will go on existing and preserve its consciousness after my body has decayed, then, as Professor Webb says, the imagination is distressed and the mind recoils. But, if you point out to me how again and again it is true that the heights of personal life are only scaled through humiliation, the best only realised through the defeat or exhaustion or surrender of the good, and if you ask me what I should infer from this as to the effect and meaning of the law which decrees

the giving up of life itself—then indeed I think I see a glimmer of light upon the path ahead. What if all the goodness of this world of our experience, a goodness achieved with such infinite labour, and still so inexplicably mingled with intolerable wrong and bitter disappointment, were a treasure provided by God for sacrifice, so that through the sacrifice it should be restored pure and glorified and whole?

In any case it seems to me that I find the Christian gospel credible and satisfying, just because from the beginning it was a gospel, not of immortal life only, but of resurrection, of life through death. According to all the synoptists, what we have described as the general law of resurrection formed one main topic of our Lord's teaching, especially towards the end of His ministry, when the law was about to have concrete fulfilment in His own Person. The lessons of giving or spending all to have all, losing all to gain all, dying to live, were the constant themes of parable and discourse. The notion that the life wholly given or lost is the life wholly kept or restored is in marked contrast both with contemporary and subsequent beliefs in the strict immortality of the soul. These always involve, if I may repeat myself once more, the idea of reserving or keeping back part at least of the human personality from the loss of which death is the symbol. Almost instinctively we tend to interpret our Lord's teaching about giving life to save it, as though He had said that he who gives or loses his bodily life shall save or keep his immortal soul. But this is not exactly what our Lord said, nor, as an interpretation, does it do justice to the force of His paradox. To Him there was no immortal part in human nature; there was only the psyche (a word strictly untranslatable into English), which freely and wholly given and spent up to death is by that very means more than fully restored.

Critics have now been occupied for many years in trying to drive a wedge between the Christianity of the Pauline Epistles and that of the earliest stratum in the synoptic Gospels. But the essential unity of Mark and Paul (and here Mark seems to

me more Pauline than Luke) lies in the fact that both preach the gospel not only of a life but also of a death, and of a death which was as real and complete as the life to the fulness of which it ministered.

It needs no demonstration that the cross of Christ was as much part of the Pauline gospel as His living presence. It was because Christ had become obedient unto death that he had been so highly exalted; and this exaltation through humiliation was in a real sense to be repeated in the experience of his followers, and in their case also to include the whole man, body, soul and spirit. And still more completely perhaps is Mark's "Gospel of Jesus Christ" founded on the belief, not that the Son of God had been, as it were, superior to death, too exalted for death to touch, but that He had surrendered Himself to feel every horror of pain and darkness which death could bring, and had therefore and thereby triumphed and been restored in glory. True, S. Mark's unfinished narrative contains, as we have it, no account of the restoration; but, as it emphasizes our Lord's preparatory teaching about dying to live, then takes us step by step through the story of the passion up to the cry of desolation on the cross, and finally leaves us by the empty tomb, we feel that no added description of the risen Lord's appearance could make clearer the culmination to which the story points. Neither to Mark nor Paul was the Lord's death a matter which concerned His physical body only, and left His soul or spirit untouched. To them His bodily death was rather the sacrament, the outward, visible sign and means, of His sacrifice and surrender of Himself to a humiliation and agony by far more deeply mortal than any which mere bodily dissolution could involve. And the complete surrender was reversed, and yet also forever included, in a more than complete restoration, of which the surrender itself was the brightest glory. Here the words of St. Luke's record help us out: "Behold my hands and my feet, that it is I myself." The marks of the death are the seal, nay, the very constituent members of the risen life.

Nowhere in the New Testament, least of all in its earlier portions, can we escape that idea of the balance and correlation between complete giving up to death and complete restoration into life. And if such was the meaning of the Lord's resurrection for Christian faith, it is very difficult to see how it could have been conveyed apart from the apostles' assurance that the body itself had been raised from the tomb. The resurrection appearances produced on the apostles' minds an impression which seems quite unintelligible as the result of any "psychic" or "purely spiritual" vision. From such a vision we should have expected one of two results. Either the apostles would have supposed that they had seen the "spirit" of Jesus, which, according to their primitive philosophy, would have meant something much less than the whole person of Him they had known and loved. Or else, if the spirit-vision had produced an overwhelming impression of full and complete life, they would surely have concluded that their Lord had not really died, that the mortal body had only, as it were, fallen off from Him, because it had never been part of His true self at all. In that case they would have taught about Jesus Christ more or less what the author of the *Wisdom of Solomon* had already taught about the souls of the righteous. "In the sight of the unwise," they would have said, "He seemed to die; and His departure was taken for misery and His going from us to be utter destruction; but He is in peace. For though He was punished in the sight of men, yet was His hope full of immortality." Thus the reality of the Lord's glorious life would have been set against the false appearance of His punishment and death, and the gospel of the cross could never have been heard.

"But," it will be said, "all this is pure hypothesis. Who are we to fix the limits of what our Lord might have conveyed by purely spiritual means?" Most cordially I agree that we cannot. Still the New Testament does certainly allege that our Lord used other means,³ and, if we can see rational ap-

³ The attempt to show that St. Paul did not believe in the resurrection of our Lord's body seems to be simply a piece of special pleading.

propriateness in those other means, our belief that they were really used is naturally confirmed. Clearly something mysterious and unique happened, which became the basis of an infinitely precious faith. If none of us can say exactly what that something was, at least we should avoid hypothetical reconstructions of it, which make the resurrection easier to believe in by removing its peculiar value for belief. "Neither said they anything to any man, for they were afraid." Is it, after all, pure chance that our earliest narrative of the resurrection does not pass beyond that sudden, awe-struck silence?

NOTE

A paper by Dean Grant on the Resurrection of our Lord (*American Church Monthly*, June, 1924) has called my attention to the fact that many deny the possibility of substantiating an external, historical fact by the testimony of inner, spiritual experience. The Dean quotes Professor Lake and Professor Bowen as supporting this denial with express reference to the resurrection itself. Nevertheless it seems to me to rest on sheer confusion of thought. Of course, if we assume that a spiritual experience can only have a purely spiritual object, *cadit quaestio*. But then we should assume also that a mental experience can only have a purely mental object—and that way madness lies, as is well known to philosophers. It is the whole claim and problem of mental experience that it *somehow* includes external historical fact in its object, and surely the spiritual experience must be more, not less, inclusive than the mental. In any case, in principle there is nothing more self-contradictory in the spiritual experience of the Lord's presence verifying the historical fact that He rose than there is in my knowledge of my friend's character verifying the fact that he did a particular action. The whole attempt to separate off the spiritual from all contact or communication with other levels of reality would make any sane philosophy as impossible as it would make Catholicism.

HUXLEY'S AGNOSTICISM

By R. M. WENLEY, University of Michigan

Some time ago, it was my privilege to sojourn for several days with a near relative whom I had not seen for eighteen years. Our mutual pleasure swept us heartily through the first few hours of reunion. Then we began to flag. Fate had cast us to opposite sides of the earth; as decades slipped past we developed different interests, and new friendships were woven into the warp of our lives; hence, intimate "small talk" about personal affairs soon failed us. We were forced to go behind the eighteen lost years, reverting to genial things shared far away and long ago. Having taken our divergent roads, we could not knit up our strange associations.

As we face Huxley at his Centennial, particularly as we try to envisage his Agnosticism, a similar unfamiliarity asserts itself, and for similar reasons. Despite "Fundamentalists" and "Modernists," we find ourselves confronted with a perspective hard to focus. Accordingly we must jump intervening phases of the moon, to recognise that the conflicts of the "terrible seventies" were very much alive once upon a time. Nor was it Huxley alone who riveted large audiences. *Audi alteram partem*. Take Flint's "Baird Lectures" for example. "The extraordinary interest that was taken in Flint's two courses can be accounted for by the intellectual conditions that prevailed. From 1860 to 1880 was a period of mental and religious stress. The old landmarks seemed to be blotted out, the very foundations of religion were assailed, and earnest-minded men's faith was distressed. . . . The upholders of use and wont in theology, the ultra-conservative and the ultra-orthodox, stood helpless. . . . The two series of lectures which he delivered on the Baird Foundation—*Theism* and *Anti-Theistic Theories*—were in very deed a message for

the times. . . . His work is bound to remain both as a landmark and as a beacon."¹ Moreover, a second meteor, as many then believed, swung scintillating athwart the dubious skies a little later. Henry Drummond left Scotland for Central Africa a week after the publication of *Natural Law in the Spiritual World* (June, 1883). There "he read that his volume had passed immediately through a first and a second edition, that the reviewers were carried away by it, and that in especial the *Spectator* could recall 'no book of our time (with the exception of Dr. Mozley's *University Sermons*) which showed such a power of relating the moral and practical truths of religion, so as to make them take fresh hold of the mind and vividly impress the imagination.'"² By the nineties, the sales had reached one hundred and twenty-three thousand copies in Great Britain alone; Danish, Dutch, French, Swedish, and two German translations had appeared; a hail of controversial pamphlets had fallen from the press. A youth of these last hectic days, who, likely enough, has not so much as heard tell of the book, might well inquire, "Why?" Let Drummond's biographer reply: when he "deals with the relations of science and religion, he presents a subject that is not only of great intellectual interest to most persons of education, but to many thousands also is a topic of the most acute personal significance."³ We must follow suit, and recall that Agnosticism was "a topic of the most acute personal significance" to Huxley and, through him, almost to "the man in the street." The *odium theologicum* and the *odium scientificum* were both provoked mightily by the vasty imponderables lurking in current tortuous terms—Agnosticism and *Entwicklungsun glauben*, for instance.

Now, the average man commonly uses "Agnosticism" with a theological or "religious" reference. The metaphysical

¹ Donald Macmillan, *The Life of Robert Flint*, pp. 325, 326, 328 (1914). Between thirteen and fourteen thousand copies (thirteen editions) of *Theism* have been absorbed—an extraordinary total for a book of such a technical character.

² George Adam Smith, *The Life of Henry Drummond*, pp. 228-9 (1898).

³ *Ibid.*, p. 230.

implication—of congenital human incapacity to know “Reality”—lies beyond his ken; and the same is true of the epistemological implications, stressing the sensuous “origin” of “knowledge.” Taking all things into account, Huxley himself never thought these implications through, because he represented a general tendency indicative of his time, whereof he remained unconscious. Nay, more, the chief lessons to be learned from his attitude are germane precisely to this unconsciousness. He explains that he thought of the “title . . . as suggestively antithetic to the ‘gnostic’ of Church history, who professed to know so much about the very things of which I was ignorant.” Note the theological connection from the first, and the naïve idea that “gnostic” was a respectable name, nowise savouring of aught to be rejected with disdain. He would seem to have supposed that *any* theologian must be a pseudo-thinker, assuming knowledge about the “metempsychic” (G. H. Lewes’ foolish nickname)—which is impossible. But every negative implies a positive; and this is to say that some other kind of knowledge is *not* estopped by “Agnosticism.” Accordingly, it is quite plain that the term applies, not merely to theological or metaphysical “objects,” but to *any* assumed as beyond ascertainment—“matter,” for example. Indeed, Huxley’s attempt at a definition involves just this. “Positively the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negatively: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable.”⁴ No sane investigator can learn one iota here, because he accepts the principle of intellectual honesty as basic. Thus, the important question does not concern the definition, but has everything to do with the intent of its application. And, on the whole, Huxley *dogmatizes* about the certainty of sense-perception by comparison with the limits of “intellection.” In short, we are put off with a partial and therefore “gnostic”

⁴ *Collected Essays*, Vol. V, pp. 245 ff.

scepticism whereat, by the way, thorough-going sceptics in the mould of Ænesidemus and Sextus Empiricus, to say nothing of Hume, would have been inclined to scoff! As a result, Huxley's Agnosticism may be taken as a coefficient of the subtle intellectual forces which, very naturally, gave final direction between the forties and seventies of last century.

(1) As a youth, Huxley made acquaintance with Hamilton's philosophy of the "Unconditioned." Like other men of wide learning, Hamilton could not "see the wood for the trees." When one tries to bring him to book, his ultimate positions are by no means clear. "To think is to condition"; therefore the Infinite or "unconditionally unlimited" and the Absolute or "unconditionally limited" transcend the "laws of thought." As regards knowledge of them, human thought must be judged "imbecile"; on the other hand, God "the unknown" *can* be an "object" of belief. If so, "belief" turns out a species (Hamilton used the conventional term "faculty") of knowledge, and his argument falls to the ground. Contrariwise, his doctrine of perception happens to be compatible with some form of Positivism. It was simple for Huxley to combine both views and, being no metaphysician, the implicit contradiction passed over his head. It appears certain that he never applied strict criticism to Hamilton, nor caught the *animus* lurking in Hamilton's interpretation of Kant. (2) Moreover, his lot was cast in the doldrums of nineteenth century thought. The English mind had not appropriated the Kantians. Accordingly, it was still caught in the superficial *impasse* between Cartesians and Empiricists. Either sense-perception is a "confused" and inferior grade of thinking, bound to give way to *a priori* rationalism of the mathematical type; or sensation coerces, and thought may be reduced to a dim, dull revival of sensuous states. The "metempiric" and the "empirical" stand over against one another and, in the issue, bare "abstractions" must go down before contact with sensible "concrete facts." Hamilton, all unwitting, tried to run with the hare and hunt with the hounds, failing to see that, given

such an outlook, the "merely mechanical" seems to possess a "reality" never attainable by the "purely mental." This choice or, rather, tendency was further crystallised for Huxley by contemporary scientific "philosophy." On the whole, magnetism, gravitation, electricity, and other "forces" still paraded as "properties of Matter." The concept of "energy"—witness Helmholtz's experience—made its way gradually, and the implications of Maxwell's correlation between light and electricity had not achieved even epistemological footing.

(3) Such being the juncture, the consequences of the "triumphs of science" were not hard to forecast. The theological background, accepted more or less uncritically till about 1870, had been cast into the melting-pot, as the repercussions in Flint and Drummond show. Nor did Huxley stand alone. For, not to adduce Du Bois Reymond⁵ and other continentals, Spencer,⁶ J. S. Mill,⁷ Romanes,⁸ A. J. Balfour,⁹ Cotter Morison,¹⁰ and Leslie Stephen¹¹ attest far-flung discussion. It is probable that Huxley's strenuous *moral* appeal for "truth" on evidence reached the most varied audience. Even so, it was a coefficient of the several intellectual forces which, very naturally, converged upon him between the forties and seventies of last century. By all odds the most important of these was "Darwinism." "Natural Selection" afforded "a hypothesis respecting the origins of known organic forms which assumed the operation of no causes but such as could be proved to be actually at work." The fact is that, just as Darwin was dominated, one had almost said obsessed, for many years by the *Allmacht* of Natural Selection, so Huxley was carried off by the *method* underlying the discovery. He reasoned in effect: "experiential test has

⁵ *Die sieben Welträtsel*; first delivered in 1880.

⁶ *First Principles* (1862).

⁷ *An Examination of Sir William Hamilton's Philosophy* (1865).

⁸ *A Candid Examination of Theism* (1878).

⁹ *A Defence of Philosophic Doubt* (1879); *The Foundations of Belief* (1893).

¹⁰ *The Service of Man* (1887).

¹¹ *The Science of Ethics* (1882); *An Agnostic's Apology* (1893).

given *this* truth, therefore experiential test alone can guarantee *the* Truth." In other words, the implicit bias could not, and did not, remain methodological merely. For, along two lines at least, a typical induction, proceeding from phenomena segregated in the ordinary way, and reaching a conclusion applicable only within this field of reference, overleapt boundaries, to become a cosmic generalisation.¹² In the first place, a "natural" law, pivoted though it was upon "fortuitous" or inexplicable variations, proved sufficient to oust the prevalent "explanation" by extranatural "design" traceable in Nature. Moreover, seeing that design had been assumed to run freely through the whole universe, the new hypothesis fell heir to the same metaphysical privilege. In the second place, the partition between species having become pervious, man could no longer be held an exception in the biological series—a "spiritual" being set above, even if not quite liberated from, impersonal or "blind," yet undeviating, forces of Nature. Hence, thanks mainly to the bitter controversies wherein he played devil's advocate, and partly to an inherent drift, Huxley's "philosophy" took an anti-theological twist, which gave such direction to his theory of human experience as to land him in what he was pleased to call "Agnosticism."

Huxley struck into reflective thinking at a moment of reaction against system when, too, the importance of history of philosophy had still to make its way in England. But Materialism found much favour, and he desired to safeguard his independence, if not his repute. Shrewdly enough, he detected that, if an unknowable "somewhat" beneath "objects" be dismissed, "Truth" reverts to conscious awareness of sensations. He hardly appreciated the psychological problems lurking here, being to some extent the victim of associational survivals. The epistemological problems escaped him altogether. His Agnosticism dismissed the possibility of an ultimate difference between "matter" and "mind" as beyond ken. On the other hand, he accepted more or less blankly an

¹² Perhaps Spencer was the "first offender" here.

existential difference between minds and their objects, being forced to this by the assumption of causality which, it is fair to say, he rated definitely as an assumption—instrumental, all the same. Thus, he fell back upon *naïve* presuppositions which, positing a universe *already* elaborated by knowledge of some sort, prevented him from noting that the question of "Reality" had been forestalled by a knowability taken for granted. In short, his "business" as an investigator led him to accept pragmatically, as natural-scientific method ordinarily accepts, an "external" world by which, again, consciousness is "explained" when taken for one among other effects. Consequently, while he preached "the sanctification of doubt" with persuasive unction, he magnified its office far more in the theological than in the scientific sphere. Hence, his disclaimer of knowledge of "Reality" came to be disingenuous; disingenuous unconsciously, for conscious disingenuousness never entered his calculations. The presumption turned out to be that, whatever we *may* say about "Reality," we *must* deny it "spiritual" character. As he declares unguardedly: "the materialistic terminology is in every way to be preferred. For it connects thought with other phenomena of the universe." Of course, the terms "connects," "thought," and especially "universe" give agnosticism away completely. For, observe, "experiential" evidence has strict limits, and men lend themselves to immorality when they commit themselves to conclusions beyond its support. Still, it has *some* scope, because it suffices to turn empiricism upside down with Huxley himself. For, what he understands by "consciousness" is ultimately an effect "caused" by a bare symbol for a *mental* event. In sum, then, he ties to Agnosticism as against theology and metaphysics; within the field of his own specialty he ranks a "gnostic" with the best—especially when "Darwinism" comes upon the fateful scene. Causality, something quite out of reach by the senses, must bear the entire burden of the mere possibility of the situation.

This bias finds apposite illustration in Huxley's curious

interpretation of Hume. The truth is that his attitude was controlled by a past which the acute Scot had abolished. Unaware of this, our combative nay-sayer, although he fumed at materialists and idealists alike with "a plague on both your houses," never escaped the difficulties inherent in the doctrine of representative perception. An "external" *continuum* and an internal "stream" coexist in time, and the latter yields knowledge of the former in some sort. Starting thus, it is not surprising that Huxley should have offered "a relatively uncritical exposition" of Hume.¹³ Both belong in the same gallery, the one aware, the other oblivious of the *impasse*, which was this: on the *outer* side, sensation informs us of "primary" qualities—extension and the like; on the *inner* side, consciousness of self as persistent and, after a fashion, active, enables us to formulate by reflection such notions as substance and cause. Hume was the first to see clearly that a great gulf fixed separates the two. Huxley supposed him to be merely parading the merits of the empirical method. Hence Lord Balfour, "speaking his whole mind" about the agnostics and their allies, exposed the situation tartly when he said:

"Nothing in the history of philosophy is more astonishing, nothing is more absurd than the way in which Hume's philosophic progeny—a most distinguished race—have, in spite of all their differences, yet been able to agree, *both* that experience is essentially as Hume described it, *and* that from such an experience can be rationally extracted anything even in the remotest degree resembling the existing system of the natural sciences. Like Locke, these gentlemen, or some of them, have, indeed, been assailed by momentary misgivings. It seems occasionally to have occurred to them that if their theory of knowledge were adequate, 'experimental reasoning,' as Hume called it, was in a very parlous state; and that, on the merits, nothing less deserved to be held with positive conviction than what some of them are wont to describe as 'positive' knowledge. But they have soon thrust away such unwelcome thoughts. The self-satisfied dogmatism which is so convenient, and, indeed, so necessary a habit in the daily routine of life, has resumed its sway. They have forgotten that they were philosophers, and with true practical instincts have reserved their 'obstinate questionings' exclusively for the benefit of opinions from which they were already predisposed to differ."¹⁴

¹³ M. W. Calkins, *The Persistent Problems of Philosophy*,³ p. 527.

¹⁴ *The Foundations of Belief, being Notes Introductory to the Study of Theology*, pp. 96, 97 (1st ed., London, 1895).

Huxley enriches Hume's meagre inventory of the "Contents of Mind" by the addition of pleasure and pain, muscular sense or resistance; he elaborates the somewhat cavalier treatment of innate ideas by reference to a broader Cartesian anthology; he is explicit that conscious states are "effects or products of material phenomena." Accordingly, he infuses Hume with a later "positive" spirit, forgetful that this already implies a "philosophy," and therefore prejudges his own Agnosticism. On the whole, these importations of habits from natural science avail little, for Huxley took from Hume the presuppositions incident to an atomistic psychology, but did not abide their consequences, as needs must.

Hume accepted the dogmas of sensational psychology in good faith, asking no questions and, with equal good faith, proceeded to exhibit their inevitable results, abating neither jot nor tittle. He thus showed once for all that knowledge is impossible on such basis. Then, and only then, he cast about for a theory of belief to account for the fact that, even when stripped of knowledge, the mind *does* know. In other words, "the very logic by which the sceptic overthrows the dogmas of philosophy, implies that the mind possesses in itself the form and idea of truth. His deepest doubt reveals a certitude that transcends and embraces it." Given an atomistic psychology, scepticism cannot be refuted; on the other hand, as Hume himself says, "Its principles may flourish and triumph in the schools, but they must vanish like smoke in real life." His negative was applicable all round—as much to *natural* as to revealed religion, for instance. But so, too, on the affirmative side; rout scepticism as it affects the "empirical," and you rout it also as it affects the theological or metaphysical. It is absurd to suppose that if "after a thousand experiments" you cannot tell why you expect "that a stone will fall," you will be able to satisfy yourself with regard to "the structure of nature." Hume saw plainly, although his epoch did not permit him to draw the implicit conclusions, that a *rational system* as to the latter conditions expectation as to the former.

A purely "empirical" view spells know-nothingism. Now precisely this was the Huxley scale—"our certain knowledge does not go beyond states of consciousness"—which Hume had put out of court a long century before. Making due allowance for evident differences, their relation recalls that of Wolff to Leibniz, and Hegel's judgment of the earlier may be transferred to the later disciple, *pari passu*. Huxley fell into contradiction thanks not merely to the crudeness of the conceptions which he refuted, but, even more, thanks to the crudeness of those which he retained, not observing that they had been refuted into the bargain.¹⁵ To take a theological case. Huxley translated the softer phrase, "miracles do not happen," into the harsher, "miracles cannot happen." But, soft or hard, both judgments contemplated an inbreak from an alien universe. Thus, the whole business turns out a *Schein-gefecht*, and the Agnosticism is like unto it. Obviously, we cannot know anything which, in the nature of the case, stands out of relation to aught we can know. In short, Huxley made a mirage and called it "experience."

Had he been conversant with philosophical *Wissenschaft*, he would have caught the necessity for serious study of the Introduction to the Green and Grose edition of Hume (1874).¹⁶ There he might have discovered what a pawn the term "experience" had been. For, the very doctrines to which Green objected in Locke were largely glosses by successors, Huxley himself one of the latest and least aware. Locke asks: "Whence has it [the mind] all the materials of reason and knowledge? To this I answer, in one word, from *experience*." ¹⁷ What he means is difficult to determine, from the

¹⁵ Essay, Bk. I, Chap. I, Sect. 2; Fraser's ed., Vol. I, pp. 121-2.

¹⁶ Cf. *Lectures on the History of Philosophy*, Vol. III, pp. 354 f., 391, 406, 429 (Eng. trans.).

¹⁷ When he was engaged upon the philosophical part of his *Hume* for the English Men of Letters Series, Huxley wrote to the editor (John Morley) saying: "Do you think I ought to quote Green and Grose's edition? It will be a great bother." He used the Black and Tait edition (1826). The *Hume* was a *tour de force*, the philosophical portion being written in a month. Cf. Leonard Huxley, *Life and Letters of T. H. Huxley*, Vol. I, pp. 531-33 (New York, 1900).

very fact that he was no hide-bound empiricist in the mould of "the age of science."¹⁸ In any case, he could not have accepted the interpretation put upon it by Hume and Huxley, because he included "contents" which the "given" in Hume's acceptation rendered out of the question,—power, unity, and existence, for example.¹⁹ He would have been prompt to deny that "the idea of existence is the very same with the idea of what we conceive to be existent," or that "when conjoined with the idea of an object, it makes no addition to it."²⁰ No doubt, this led him at last to the doctrine of representative perception. "Since the things the mind contemplates are none of them, besides itself, present to the understanding, it is necessary that something else, as a sign or representation of the thing it considers, should be present to it: and these are *ideas*."²¹ Whatever the formidable objections to this dogma, the "ideas" *are* related. Strip them of relations, with Hume and his childlike disciples, and *this* "empiricism" must end, not in theological or metaphysical agnosticism, but in complete nescience on all counts.

The conclusion of the whole matter is nowise dubious. Huxley's scientific investigations proceed with conscious aim and, in the situation created by the "fight over Darwin," with due detachment, as in the famous and characteristic disavowal of "Bathybius." On the contrary, his philosophy is charged with assumptions and, immersed in the stream of a certain intellectual, still more of a *moral* tendency, he never realises them. Paradoxically enough, "scientific agnosticism" took small account of the presuppositions incident to scientific method, being concerned, on these same presuppositions taken quite uncritically, to pronounce metaphysics and theology "illusory." As we see at this distance, it all connects with a

¹⁸ Cf., e.g., *Essay*, Bk. II, Chap. XXXIII; Fraser, *ibid.*, pp. 527 f.; James Gibson, *Locke's Theory of Knowledge and its Historical Relations*, pp. 94, 110, 163, 333 (1917).

¹⁹ Cf. *Essay*, Bk. II, Chap. VII; Fraser, *ibid.*, pp. 160 f.

²⁰ Hume, *Treatise*, Bk. I, Part II, Sects 7 and 6.

²¹ *Essay*, Bk. IV, Chap. XXI, Sect. 4; Fraser, Vol. II, pp. 461-2.

vast movement drifting thoughtlessly toward a novel secular standpoint. Unhappily it teaches one lesson not learned yet. More than aught else, and with special reference to Huxley, it was almost forced into unwisdom by ecclesiastical arrogance, evangelical bombast, and theological disingenuousness. As a result, Huxley made it part of his public duty to set springs for these woodcock—cowardly or gullible fellows in his, as in Shakespeare's, sense. They filled him with moral indignation, so much so that he fell into the blunder of associating intellectual defect with conventional profession of conduct.

He had "the tamelessness of soul, which was ready to essay the impossible," and he displayed it most unguardedly in his philosophy, which was thoroughly amateurish. A dour combatant, facing foes who exerted immense authority, he was convinced that their malignity flowed from their ignorance. Very naturally, he failed to grasp their side of the case. His courage, little less than sublime, carried him far when his pure ethical intent began to penetrate the public mind. For this reason exactly, his philosophical appeal (and it persuaded himself even more than some others) ran to emotion rather than to the severe labour of consecutive thought. He stands memorable today as a gladiator of glorious sincerity, not as a serious thinker clothed with the knowledge and endued with the insight necessary to advancement of ultimate truth. Completely of his age, he suffered in and with it, unable to detect that "experience" implies the unity of knower, knowing, and known. He soared to great heights as a human being, but the problem of philosophy lay beyond his inherited perspective. *Invitum qui servat idem facit occidenti.*

A LITERARY ALLUSION IN THE MARTYRDOM OF POLYCARP

By DONALD W. RIDDLE, Salem, Oregon

Few works of early Christian literature outside the canon of the New Testament have enjoyed the place of interest maintained by *The Martyrdom of Polycarp*. The traditions of its literary history preserved in the closing chapters indicate something of its early popularity, its circulation in that collection of martyrdoms of Eusebius (*HE*, 5, Prologue) witnesses to its currency, and its collocation from an early date with the similar narratives of the martyrdom of Carpus, Papyrus, and Agathonice and of Pionius *et al.* illustrates its usefulness in serving the purpose for which martyrologies were written. Scholarship of this and of the past generations has been concerned with the work; every scholar will be conscious of the classical edition and study by Bishop Lightfoot, while today Krüger says of the *Martyrdom*, referring to the recent work of Holl and Reitzenstein, its "inestimable value . . . has again been made most evident by this new discussion."

The problem of the date of the martyrdom of Polycarp continues to puzzle the editors of the martyrology. Lake, in his edition of the Apostolic Fathers, apparently assumes the work of Waddington in abandoning the date suggested by the *Chronicle* of Eusebius. Many will feel that in this connection the work of Bishop Lightfoot should have been cited, for surely it was this study which brought Waddington's data to the attention of New Testament scholars, and prevented, as McGiffert shows, the lapse of others than Wieseler and Keim toward the subsequently abandoned date. But aside from the conflict between the *Chronicle* and the findings of Waddington, the literature on the date of Polycarp's martyrdom continues,

because of the difficulty found in the *Martyrdom* in the allusion to "a great Sabbath" (8: 1, 21). Recent studies are those of Mr. Turner, well known as one of the contributors in *Studia Biblica*, and of E. Schwartz ("Christliche und jüdische Ostertafeln," in *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, 8 (1905), 6, 125-138). Schwartz and Turner agree in concluding that the martyrdom of Polycarp occurred on February 22, 156, although Turner thinks that "a great Sabbath" refers to the feast Purim, while Schwartz, noting that the usage in John 19: 31 is similar (since the Fourth Gospel was written by a Jew), takes "a great Sabbath" to mean the Sabbath after the Passover. It is notable that both take the Jewish data as decisive.

The point which the present writer wishes to urge is that the phrase "a great Sabbath" in the *Martyrdom of Polycarp* is not a chronological datum, but a literary allusion to John 19: 31.

This opinion is offered as a result of a study, recently undertaken, in which the martyrologies were used as a chief source. It was found to be very profitable to study persecution from the point of view of the phenomena involved rather than with the purpose of stating the history of the several persecutions. Thus considered it is evident that the Church, confronted by persecution, was faced with the task of controlling its adherents so that they would conform to the standards of the religious group rather than submit to the dictates of the State. The victory of the Church was effected because it worked out a system of control sufficient to meet this untoward situation. A part of its method was the composition of the martyrologies, of which *The Martyrdom of Polycarp*, as has long been recognized, is one of the best representatives. These works, picturing the accomplishment of martyrdom by thus notable individuals in the Church, subtly operated to produce in the mind of the reader the desirability of similarly conducting himself, should occasion bring him to the tribunal. The martyrologies are a species of control literature, belonging to a definite literary type. This is

readily recognized by the hagiographers, as may be noted by reading in Delehay, and is abundantly proven by the historians and literary critics, of whom Harnack and Bardenhewer may be mentioned. Now, it may be observed by reference to the sources that in the purpose served by the martyrologies, one of the items in the control process was to cite parallels to the death of Jesus. Doubtless the motive which prompted this was the early association of the martyr deaths with the death of Jesus, so that the principle is enunciated by Origen: "As we behold the martyrs coming from every Church to be brought before the tribunal, we see in each the Lord Himself condemned" (*in Jer. Hom.*, 14 : 7). It was the earliest manifestation of this later consciously expressed principle which led to the recognition of such details in the experiences of certain martyrs, and led to the profuse citation of such parallels in the great range of martyrological literature. *The Martyrdom of Polycarp*, though the earliest of the typical martyrologies, nevertheless exhibits this characteristic to a remarkable degree.

Note the early currency of the idea in the literature: "Suffer me to follow the passion of my God," Ignatius prays (*Romans* 6 : 3). The Lyons and Vienne letter calls martyrdom the "imitation of Christ" (*HE*, 5 : 2 : 2), and offers an example of such imitation; when her fellow Christians saw Blandina suspended they were the more inspired by the sight, "For they looked on her in her conflict, and beheld with their outward eyes in the form of their sister, Him who was crucified for them, that He might persuade those who believe on Him that everyone who suffers for the glory of Christ has fellowship always with the living God" (*HE*, 5 : 1 : 42). Irenæus, making the point that as Jesus suffered so also would His disciples, notes that those who were to die for their confession were those who "strive to follow the footsteps of the Lord's passion" (*adv. Haer.*, 3 : 18 : 5). Clement of Alexandria similarly makes the point of imitation: "Alone, therefore, the Lord drank the cup, in imitation of whom the apostles . . .

suffered. . . . So, then, the Gnostics who tread in the footsteps of the apostles . . . " (*Strom.*, 3 : 9). "With good courage he goes to the Lord his friend, for Whom he voluntarily gave up his body, hearing from our Savior the words of poetry, 'Dear Brother,' by reason of the similarity of his life" (*Strom.*, 3 : 4). Tertullian characterizes Peter's death as a "passion like his Lord's" (*Praescr. adv. Haer.*, 36). Cyprian, who uses many such allusions, typifies martyrdom as the "wish to be found with Christ, to imitate that which Christ both taught and did" (*Ep.*, 36 : 1). Perpetua's flagellation was regarded as "a part of that which was suffered by Christ" (*Mart. Per. et Fel.*, 18). It was remarked that one Nemesion was executed with criminals, "thus honoring the blessed man by the likeness to Christ" (*HE.*, 6 : 42 : 21). As certain confessors stood with outstretched arms it was regarded as significant that their posture was "in the form of a cross" (*HE.*, 8 : 7 : 4). In the later martyrology of Montanus and Lucius the parallel to John 19 : 34 was noted (*Pass. SS Mont. et Luc.*, 22). Such was the custom, of which many additional examples might be offered.

The utilization of the literary device of the citation of parallels to the death of Jesus appears nowhere more fully nor more aptly than in *The Martyrdom of Polycarp*. The number of such parallels, which are, of course, literary allusions, is larger than in any other such work. The custom is perhaps implied in the note that "one might almost say that all that had gone before happened in order that the Lord might show us from above a martyrdom according to the Gospel" (1 : 1). This early reference probably implies a normative use of literature with which details in the last days of Polycarp were compared. Such, at any rate, is what appears from the parallels cited. The conscious reminiscence of Gospel sources may be seen in the following: from the fact that Polycarp did not offer himself, but after some delay was betrayed, the source notes, "For he waited to be betrayed, as the Lord had done" (1 : 1). Since it was one of the slaves of his own group

who informed of his hiding place it is said that "those who betrayed him were of his own house" (6 : 2). The coincidence that the officer of his arrest was named Herod is specially called to attention: "The police captain, who had been allotted the very name, being called Herod, hastened to bring him to the arena, that he might fulfil his appointed lot by becoming a partaker of Christ, while they who betrayed him should undergo the same punishment as Judas" (6 : 2). There is an evident double reference in the following: "Taking the slave the police and cavalry went out on Friday (*tê paraskeuê*) . . . with their usual arms, as though they were advancing against a robber" (7 : 1). The submissive prayer of Jesus facing death is made the prayer of Polycarp: "He might have departed to another place, but he would not, saying, The will of God be done" (7 : 1). Further, as less obvious parallels may be cited the voice from heaven which was heard as the time of death approached (9 : 1), and the miracles attending the death (15, 16 : 1).

To be sure, not all these alleged or apparent parallels will appeal with equal cogency. It is to be kept in mind, however, that these with other allusions functioned in the original purpose of the martyrology as items in the current use of Scripture as sanction, and, according to the current methods of Scripture citation, were chosen with the purpose of illustrating a martyrdom "according to the Gospel."

It is here urged that with these literary allusions is to be placed that by which the date of the martyrdom has been determined: They "set him on an ass and led him into the city on a great Sabbath day." Perhaps it may seem to be fanciful to point out that the former as well as the latter item in this datum is a literary allusion. Nevertheless, it seems to be evident that this is the equivalent to Jesus' entry into Jerusalem. Why, otherwise, the entry into Smyrna in this manner, since the last stages of the journey were made in the carriage of Herod, the police captain, and Niketas, his father? In the same manner it seems also that the reference to "a

great Sabbath" is a literary allusion to John 19 : 31, and is not properly to be taken as a chronological datum at all. Thus viewed the reference takes its place with others in the whole scheme of parallels, and in so doing fulfills a highly important function, much higher, it is felt, than were it taken as means of determining the time of the martyrdom. One who has examined the hagiographical literature is aware that the actual time at which a martyrdom took place is much less important in the calendar than the isolation of a convenient date upon which "the birthday of the martyrdom" may be celebrated. In the *Martyrdom of Polycarp* the operation of the cult of the martyr is readily noticeable; is it not likely that the chronological references in section 21, where the reference to "a great Sabbath" reappears (this time in the dative), are listed in this interest rather than in the interest of exactness of date? It will be remembered that the determination to "celebrate the birthday of the martyrdom" has already been recorded (18 : 3). The eminence of Polycarp evidently caused his cult to be practiced from an early date, so that his "birthday" was an important occasion in the locality of Smyrna. It was upon this occasion, it will be remembered, that Pionius and his associates were seized (*Mart. Pion. et soc.*, 2 : 1). The close literary relationship between these two martyrologies is well known; the association is to be found both in the features of the cult practice and the literary pattern. The 21st section in the *Martyrdom of Polycarp* may be one of the earliest calendars. At any rate, it is well known from the martyrology itself that the cult of Polycarp as martyr was observed from an early date, so that the fixation of a date for its celebration was undoubtedly an early necessity.

Unless the reference to "a great Sabbath" be regarded as a literary allusion it is necessary to resolve the various chronological materials; to bring into convergence the second of Xanthicus in the year of the proconsulship of Statius Quadratus and a Sabbath which will meet the requirements of the case. The difficulty of resolving the ambiguity of the term

"great Sabbath" will be apparent from the reading of the studies of those who disagree in theory as to its being Purim or the Sabbath of Passover week. On the other hand, if "a great Sabbath" be taken as a literary allusion it not only admits of a simpler solution of the chronological problem, but the recognition of this function brings the allusion into line with the manifest tendency so often noted in the work to find literary parallels to the martyrdom of Jesus. This, it would appear, is far more important in the purpose of the martyrology, for in this manner the reference takes its place with those others in celebrating the fame of this "notable martyr, whose martyrdom all desire to imitate," for, as the source is eager to show from many allusions, it was a martyrdom which "followed the gospel of Christ."

NOTES, COMMENTS, AND PROBLEMS

By BURTON SCOTT EASTON, General Theological Seminary

Before the publication of the current number of *The Anglican Theological Review* there will probably have appeared the first volume of the enormous *Gesamtkatalog der Wiegendrucke* which is being published by Karl W. Hiersemann, of Leipsic. This volume will have 400 double-columned quarto pages and there are to be "at least" (those who have subscribed to similar works know what this phrase means) nine other volumes and two index volumes, each to cost M. 65 bound. One stands a bit aghast at so gigantic an undertaking by a private publisher until it is remembered that interest in incunabula nowadays is the exact reverse of academic; that dealers in such wares are princes of merchandising and that an accurate knowledge of fifteenth century books is more precious than rubies. But it does not behove mere students to look such a gift horse in the mouth; this catalog should remain definitive for many a long year.

A less commercial enterprise is the new edition of Liddell and Scott's *Greek English Lexicon*, which the Oxford University Press is issuing, Dr. H. Stuart Jones being the editor-in-chief. The first part is already distributed and to the casual observer seems very like the older edition but a less cursory examination will show that the work has been nothing less than completely rewritten. Theologians will rejoice at the amount of attention now given to the Hellenistic period; the papyri have been thoroughly laid under contribution. The subscription price for the whole is \$25.00.

Still less likely to yield a profitable return is the same publisher's *A World List of Scientific Periodicals Published in the Years 1900-1921*, which was subsidized in part by the Carnegie Fund. Volume I, which is ready, contains the title

entries, 24,028 in number, while the second volume will record where in the United Kingdom any given number of any given journal may be found. Taken in conjunction with the new American *Union List of Serials*, which has been noted already in these columns, English speaking investigators will find some of their most annoying labors greatly lightened.

The *Archivum Latinitatis Medii Aevi* publishes the list of texts assigned for the special study of the American Committee for the new *Dictionary of Medieval Latin*. The preliminary organization of the work for this Dictionary is now largely completed, although any hope of publication still remains in the distant future.

The necrology for the past quarter is lamentably long:

Arthur Christopher Benson, a son of the Archbishop of Canterbury, was one of three famous brothers, the other two being Robert Hugh Benson, the Roman Catholic convert and controversialist, and Edward Frederic Benson, the novelist. Arthur Christopher Benson, who was born in 1862, was associated all through his life with Cambridge University, except during the years 1885-1903 when he was a Master at Eton. His reputation lay chiefly in the realm of pure literature, but he will be remembered also for his biographies of his father and of Archbishop Laud.

Charles Fox Burney, Oriel Professor at Oxford since 1914, was born in 1868, and spent his entire life in Oxford from the time he first entered the University. He contributed extensively on Old Testament subjects to the various technical journals, Bible Dictionaries, etc., and was the author of many volumes among which his *Notes on the Hebrew Text of the Book of Kings* and his *Book of Judges* were probably the most important.

Ernest DeWitt Burton, President of the University of Chicago, was associated with the University since its first organization in 1892. Born in 1856, he studied theology in Germany at a time when such a course was still uncommon and became one of the leaders in introducing the modern point

of view in Biblical research into the United States. For a time he was editor-in-chief of both the *Biblical World* and the *American Journal of Theology* and he labored indefatigably in popularizing the scientific attitude and results. His outstanding work was of course his commentary on Galatians in the *International Critical* series, but his *Syntax of the Moods and Tenses in New Testament Greek*, published as long ago as 1893, is still the standard book in its field.

Albert Tobias Clay, Laffan Professor of Assyriology and Babylonian Literature at Yale University, was born in 1866 and devoted himself to cuneiform research immediately after his graduation from college. In the art of deciphering an inscription he was perhaps unrivalled and the results of his labors fill a long series of volumes; it was for this skill that he was chosen by the late J. Pierpont Morgan to undertake the publication of the tablets in the latter's library. Theologically Dr. Clay adhered to a rather conservative position that led him into certain sharp controversies.

Herman von Hilprecht, born in 1859 in Germany and trained in his native land, was called in 1886 to the University of Pennsylvania as Professor of Assyriology, a position that he held for nearly a quarter of a century, during a considerable part of which Dr. Clay was his assistant. He was a pioneer in establishing Assyriology in America, and his position came to be so outstanding that he was summoned to lecture before the German Emperor in an attempt to restore the balance after the "Babel and Bible" outburst. Unfortunately in 1905 his scientific integrity was called in question in what was probably the most violent academic controversy of the last twenty years,—the late John P. Peters will be remembered as the chief accuser, with the late Morris Jastrow as an almost equally zealous seconder. An investigating committee appointed by the Trustees of the University of Pennsylvania cleared Dr. Hilprecht of the charges but they were immediately renewed, his explanations were regarded as inadequate and he resigned his chair, living in comparative retirement

since then until his death. It is to be hoped that students of the present generation will not allow the memory of this unfortunate affair to obscure the inestimable work done by Dr. Hilprecht in earlier years.

Arthur Prince Hunt, Professor of Christian Ethics in the General Theological Seminary, New York City, was born in 1874 and was connected with the Faculty of the Seminary for over twenty years. Feeble health for many years interfered with his literary labors but he left important manuscripts which it is hoped may some day be published.

Charles Foster Kent, Woolsey Professor of Biblical Literature at Yale since 1901, was born in 1867. His talents lay not so much in the line of independent research as in the presentation of achieved results in an assimilable form; perhaps no one has been as useful to students of the Old Testament in providing them with proper material and probably no one was more widely known. His *Historical Series for Bible Students*, his *The Messages of the Bible*, his *Students' Old Testament* and his *Religious Education Manuals* were in the hands of almost everyone and determined to a large extent the general trend of Old Testament teaching in the United States. As a natural result Dr. Kent was regarded by the Fundamentalists as the incorporation of all that was hostile to their cause.

Karl Marti, Professor of Semitic Philology at Bern, represented perhaps the opposite extreme of scholarship as a man to whom technical research was everything, although he spent part of his younger life in the active pastorate. Born in Switzerland in 1855, he lived his academic life in his native country, except for short periods in Göttingen and Leipsic. His work on the Prophets was of the highest rank and scarcely less important were his researches in the field of Old Testament theology, while his grammar of Biblical Aramaic was a standard work. In addition he was general editor of the *Kurzer Hand-Kommentar zum Alten Testament* and he edited the *Zeitschrift für die Alttestamentliche Wissenschaft* for nearly twenty years.

John Hungerford Pollen was a well-known Jesuit historian and ardent controversialist. He was born in 1858.

Herbert Edward Ryle, Dean of Westminster and sometime Bishop of Winchester (from 1903 to 1911), was born in 1856 and was at first trained in the Old Testament; his *The Early Narratives of Genesis* (1893) being one of the most important Anglican contributions of the period. This material, in a riper form, he utilized as a part of his more elaborate commentary on Genesis published twenty-one years later, while his complete bibliography contains many smaller volumes and a host of contributions to Bible Dictionaries, etc. The duties of the episcopate proved scarcely congenial to him and he welcomed his appointment to Westminster Abbey as an opportunity to resume his studies, but at the same time he was most active in transforming the historic church into a center of practical activities.

John Skinner, Professor of Old Testament in the Theological College of the Presbyterian Church of England, is still another specialist in the Semitic field whose loss is to be regretted deeply. His birth (in 1851), training, and earlier activities were all Scottish and he was an inheritor of the splendid traditions of William Robertson Smith. A number of commentaries stand to his credit, the one on Genesis in the *International Critical* series being of course the most important, but his Ezekiel in the *Expositor's Bible*, Isaiah in the *Cambridge Bible* and Kings in the *Century Bible* are all models of what shorter commentaries should be.

Rudolf Steiner (born in 1861) was a voluminous writer on religious and literary subjects, all his work being marked by a considerable theosophic element.

Thomas Allen Tidball, who was born in 1847, spent most of his life in the active ministry of the Episcopal Church but in 1904 was appointed Professor of Ecclesiastical History in the University of the South, a position that he held until his retirement shortly before his death.

James Ward, Professor of Mental Philosophy in Cambridge,

was born in 1843 and was at first prepared for the Congregational ministry but resigned after a pastorate lasting only one year and turned his attention to philosophy. His *Naturalism and Agnosticism* (1899 and later editions) and his *Realm of Ends* (1911 and later editions) were his works that impinged most closely on theology.

Edwin Augustine White was perhaps rivalled only by the late John Fulton for his intimate knowledge of American Canon Law. His training for this speciality was appropriate. Born in 1856, he became a member of the bar at the age of twenty-six and practiced law for some years before his ordination. His *American Church Law*, a standard book published in 1898, brought him to the attention of the Church and beginning with 1901 he was elected regularly to General Convention, becoming Chairman of the Committee on Canons in 1913. Fortunately he was spared to complete his very exhaustive study of the Constitution and Canons which was published two years ago.

REVIEWS

The Cambridge Ancient History. Volume II, The Egyptian and Hittite Empires to c. 1000 B.C. New York: Macmillan, 1924, pp. 751. \$9.00.

The epoch covered in this volume extends from the sixteenth to the close of the eleventh century B.C. but the chapters dealing with Israel and the beginnings of Greek history frequently direct attention to later ages. This indeed is inevitable. There are no direct references in contemporary sources either to the Exodus or the Conquest of Canaan by the "Children of Israel" (p. 356): indeed, so far as one can see, there are no references at all to those events in any records belonging to the epoch 1600-1000 B.C., whether Egyptian, Palestinian, or Syrian. The Old Testament records, as they have come down to us, appear to have been compiled long after 1000 B.C. They may be compared with the existing walls of Jerusalem, which incorporate materials much more ancient than the date of their erection (A.D. 1542), but neither occupying their original places nor retaining their original shape. For "restoration" of Greek history before 1000 B.C. we are largely dependent upon the Homeric poems, and even if the age of Homer was hardly later than the middle of the ninth century (p. 507)—*i.e.* if 850 B.C. is to be quoted as Homer's "floruit"—the poet was at work upon tradition at least two centuries after the latest generation of which that tradition spoke had passed away. Moreover, his work was not the production of simple chronicles in verse. It is further removed from chronicles or narrative history than Psalms 105 and 106, or even Lucan's *Pharsalia*. The restoration of "history before history" from the Homeric poems involves a discussion of the character of the poems themselves, which leads on inevitably to observations upon the part they played in the development of Greek religion long after the "blind old man of Chios" had been gathered to his fathers.

On a vast stage—or perhaps one should say, arena—extending over six hundred years in time, and from the Iranian Plateau to Sligo and Inverness in space, the leading part in the drama is played by Egypt, which attains the zenith of her grandeur about 1400 B.C. The Egyptian Empire then extended from Napata and the Fourth Cataract of the Nile to a line drawn from the modern Alexandretta to Biredjik on the Euphrates. Beyond Mount Amanus and the Euphrates, the Kings of the Hatti or Hittites (Cappadocia), Mitanni (N. W. Mesopotamia), Assyria and Babylonia were all more or less in awe of the power reigning from the Nile Valley. The four centuries, indeed, from 1570 to 1170 B.C. are Egypt's "Great Age," despite a temporary weakening under Ikhnaton and his immediate successors (about 1375–1350 B.C.), and a decline already visible immediately after the decease of Rameses II (1225 B.C.). It is Egypt's "Great Age," not only because of the military exploits of Thothmes III, Rameses II and Rameses III, but also because of the combination of magnificence with refinement characterizing Egyptian culture and civilization in that epoch, and the far-reaching activities of navigation and commerce of which the Nile Valley was the focus and centre (Ch. V.). It is unnecessary to go further than simple allusion to the monuments of the epoch still existing, in despite of the destructive activities of nature and human nature (as exemplified by Egyptian Kings, among others—*quod non fecere Barbari, fecere Barberini*), on the site of "Thebes of the Hundred Gates," and in "the field of Zoan." On these monuments, engraved as they are with hieroglyphs laboriously and skilfully chiselled, the Kings at whose order they were erected, being dead, yet speak (pp. 79, 147, 150, 178–179). That all the glory and beauty, the refinement and knowledge of the "Great Age" of Egypt, described in the chapters contributed by Professors Breasted and Peet and Mr. H. R. Hall, could have been attained independently of successful warfare, is a proposition which one could hardly maintain with much confidence. War, in those times, could be

"made to pay." But other rulers and other nations have held yet wider empires than the Pharaohs of the "Great Age" of Egypt, and have left much less to show for it. Compare the Egyptian Empire of the fifteenth century of the Christian Era with the Empire of Thothmes III and Rameses II. The imperial power of the Mameluke Sultans covered at least as great an area as that of the mightiest Pharaohs, but the glory of the latter house was far inferior to that of the former.

In the epoch under review, Babylonia and Assyria are cast for less prominent and important parts in the world-drama than Egypt. But the language of Babylonia, not that of Egypt, and the cuneiform script, not the hieroglyphic, were the *media* of diplomatic intercourse between the Pharaohs and their "clients" reigning over a multitude of microscopic Kingdoms in Palestine and Syria, between the courts of Thebes or Tanis and those of the Hattic or Hittite, Mitannian, Assyrian, and Babylonian sovereigns. The surviving archives of Ikhnaton's Foreign Office—the celebrated "Tell-el-Amarna Tablets"—are written in the Babylonian script and language (pp. 128, 333-334). Evidently, the Pharaohs must have found this script and language firmly established in general use in Palestine and Syria, and even further to the north, and they must have found that the line of least resistance lay in refraining from any attempt at disestablishment.

The bulk of the Tell-el-Amarna records belong to the reign of Ikhnaton (circa 1375-1355 B.C.). In respect of illuminating effect, one may compare their discovery in A.D. 1887 with the publication of the Russian Foreign Office archives thirty years later. They reveal the unsatisfactory condition into which affairs fell in the Syrian dependencies of Egypt under a sovereign pre-occupied with religious reform, and contribute much to the explanation of the disaffection that frustrated his design of purifying the religion of his realm. He continued the policy of allowing an established language and script of diplomatic intercourse to continue. His disestablishment of the worship of Amon and the rest of the

ancient gods of Egypt issued in disaster, both at home and abroad. One might say of him that he was a young man in a hurry, who could not realize the wisdom of being circumspect. *In sapientia ambulate . . . tempus redimentes*. The very expansion of Egyptian dominion had already taken effect in a heightening of the conception of the great god of Egypt, Amon-Re (p. 110). If Ikhnaton had not aimed at a finished work, his designs of reform might have been more successful. Veiled interests were provoked to unappeasable and unconquerable enmity. The common people regarded the King as one who was bent on taking them away from the gods wherein they trusted, the gods they knew, and binding them to the service of they knew not what (p. 126). When Ikhnaton passed away, the movement towards the sacerdotal constitution of the monarchy, already in progress, returned in full force and continued to its appropriate end. This, as the record of Wen-Amon shows (pp. 192-194), had come to pass, or was on the very verge of it, by the end of the twelfth century B.C. Yet the record of Ikhnaton's reign is not altogether a record of failure. If his ideal of devotion to truth and reality left the religion of his country unaffected, it was not without influence upon art. The masterpieces discovered in the tomb of Tutankh-Amon by Lord Carnarvon and Mr. Howard Carter in 1922 and 1923 exemplify this influence. They are memorials, not so much of Tutankh-Amon, for whom *la couronne valait bien la soumission*, as of his father-in-law Ikhnaton, whose religion he renounced (pp. 121, 128-129). The "counter-reformation" that ensued upon his death sought to obliterate all traces of his existence, but enough has been preserved to reveal him as the most notable, in mind and character, of all who ever wore the double crown of Egypt (pp. 132, 127).

The Hyksos left behind them in Egypt an accursed memory, but from them the Egyptians had learned how to make use of horses to draw chariots of war. In Ch. X, Mr. Campbell Thompson points out the importance of the subjugation of the

horse to the service of man. The employment of the horse was brought into Babylonia by the Kassites, and in the eighteenth century B.C. it was brought into Egypt by the Hyksos. At some unknown date, but certainly before the fourteenth century, it had become a possession of the Hittites, who described the horse in Babylonian phrase as "the beast from the East."¹ As the use of horses extended westwards, there was a great development of contacts and communications between principalities and powers in the Near and Middle East, such as would not have been possible in former ages (pp. 227-228). "Pharaoh's chariots and horses" became the characteristic feature of an Egyptian battle-array: chariots and horses indeed were the "main battle" of all the kingdoms from Babylonia to Cappadocia, until the Persians began the substitution of warriors mounted on horseback for warriors riding in chariots.²

If the horse was first yoked to the chariot in the land of the Kassites, the use of iron for other than merely magical purposes appears to have begun in Cappadocia, the land of the Hatti or Hittites, who disputed with the Pharaohs the possession or suzerainty of Northern Syria (pp. 267, 272, 523). A letter of Rameses II to the Hittite King Hattushil, with whom he made a treaty of peace about 1270 B.C., contained a request for a supply of smelted iron (p. 267). From that time forward, the use of iron as a material for the manufacture of weapons began in Egypt, though the Bronze Age was as yet far from having come to an end. In the Ægean area, bronze continues to prevail as the material (and symbol) of the sword and of weapons and armour generally, down to the epoch of the Dorian Invasion (pp. 522-524). There are indications that the Philistines, in the eleventh century B.C., used iron as well as bronze weapons and tools, and at one time did their best to prevent the Israelites from doing the same (pp. 291-

¹ Cf. *Africa gallina* (guinea-hen); *phasianus* (pheasant: from Phasis); *περσικὸς ὄρνις* (a cock); *Persica arbor* (peach-tree).

² The Achæans made use of two-horse chariots (p. 484); but they may be supposed to have discovered the uses of the horse independently.

292); but whence the Philistines derived their knowledge of the metal is a question that can only be answered by conjecture. Possibly they first came by it through some communications with Cappadocia, while they yet abode in "Caphtor," which is identifiable with the southwestern corner of Asia Minor and the neighbouring islands (pp. 286-287).

The settlement of the Philistines on the sea-coast of that part of Syria which is still distinguished by their name was the end of a long migration by sea and land from the region just now referred to as identifiable with "Caphtor." In this migration they were associated with other tribes or groups of tribes traceable to starting-points in western and southwestern Asia Minor and the island of Crete. This *Völkerwanderung*, overflowing Cilicia and Syria, broke at last (1190 B.C.) upon the defences of Egypt, and there was stayed (pp. 172-175, 284). It may have been the consequence of invasions of Asia Minor from Europe—the arrival of the Bryges (or Phryges) and other nations which proceeded to carve out possessions for themselves at the expense of Hittite suzerainty (pp. 267-268 and 284, 487). The Hittite realm appears to have finally been broken up about 1200 B.C., but it is a question whether the *coup de grace* was administered by invaders originally coming from the Balkan Peninsula or by the migration in which the Philistines took part. In the wake of the Bryges, Mysi, Troës, etc., who invaded Asia Minor from the northwest came the Achæans, crossing the sea from Greece. The Achæan movement, in which the siege of Troy was an episode, is accounted for by Professor Bury as the consequence, "not of overpopulation of Greece in a general sense, but of overpopulation among the noble and princely families." The Trojan War, then, served to avert civil wars in Greece. Its date can only be fixed by conjectural approximation, but one may say that about 1200 B.C. we find the beginning of what Mr. Arnold Toynbee calls "The Western Question in the East."

Among the many interesting features of the volume is the *provenance* of certain contributions. The University of

Liverpool, one of the most recent of academical foundations, takes its place, in the chapters composed by Professors Peet and Halliday, with the ancient foundations by Cam and Isis, represented by Professor Bury and Messrs. Stanley Cook, Hogarth, Campbell Thompson, Wace and Wade Geary. The learning of the New World, represented by Professor Breasted of Chicago, has been called in to set forth the grandeur and glory of the civilization that held the balance of power in the Old, three and thirty centuries ago.

H. T. F. DUCKWORTH

The Prophets and Their Times. By J. M. Powis Smith. Chicago: University of Chicago Press, 1925, pp. 277. \$2.25.

Many books have been written on the Prophets and their times. Some cease to be read in a very short time, others become standard. Professor Smith's book will find its place in the latter class. It contains not only a scholarly interpretation of the prophets in the light of their own history and that of contemporary history but also a reading of them in the light of modern psychological research. It is a book upon which the student may depend for sound interpretation, sane judgment, and reliable information. We do not know of a better book on the subject for college and seminary students, for Church School work, or for general readers, and it deserves a very wide circulation.

With an early second edition in view it may be suggested at the outset that the author make some necessary corrections in the matter of his Shalmanesers. Thus, for example, the Shalmaneser on p. 43 should be marked as Shalmaneser III, 860-825. *He* on p. 52, to avoid confusion, should be printed Shalmaneser IV, 782-772; and Shalmaneser IV on p. 78 should be corrected to Shalmaneser V, 727-722. A few other dates should be rectified, thus, Adad-nirari III should be 812-782 (p. 44) and Nebuchadrezzar should be 605-562 (p. 177). A correction should be made in the index, p. 269, read 52 for 51 after Shalmaneser III. Note also that in the text the spelling

is Shalmaneser, while in the index it is Shalmanezzer. On p. 29 "Solomon," of course, should be read for "Jeroboam" in the quotation from I Kgs. 11 : 29-32. Should not some reference have been made to the important literature upon the question of the problem of the identification of Ethiopia and Meluchha (p. 84)?

Such slips as these, however, do not impair the unquestioned worth of this book. In the first three chapters we have an excellent summary of prophetic activity in the Old Testament previous to the eighth century, where, among other things, it is satisfying to note that Professor Smith gives due credit to Ahab's real worth and ability. As on former occasions, the author of this book rightly estimates the attitude of Amos and Hosea towards worship and morality—"Amos would not have had them stop the ceremonial; but he did insist that ceremonial without moral character and social justice was but an offense to Yahweh" (p. 50). His views on the "hope" of Amos are also well stated, although he admits that 9 : 8^b-15 are late. The section on Hosea is written with his characteristic clearness, and his well-known interpretation of the Gomer problem is upheld.

In discussing Isaiah he emphasizes over and over again the fact that Isaiah's objection to alliance with Assyria was not only that it reflected upon Isaiah's faith in Yahweh, but also because it involved recognition of Assyrian gods. He likewise holds that Micah's prophecy against Samaria (1 : 5-6) does not necessarily place him before 721, for Samaria was not really destroyed then. His treatment of Jeremiah is quite original and is one of the best parts of the book, where, among other things, he accounts for Jeremiah's period of silence in a very reasonable way. On the "Servant" he has much of interest to say, where he seems to identify the "Servant" with Israel as a whole. The whole book is intensely stimulating and is a worthy successor to his other book *The Prophet and His Problems*.

SAMUEL A. B. MERCER

The Programme and Working Philosophy of Jesus Christ. By George Eayrs.
London: The Epworth Press, 1924.

Here is a book that is destined to do real good in the hands of those who wish once more to vitalize and make effective their Christian faith. It interprets the life of Jesus Christ in terms of the social program which He quoted one day in the synagogue at Nazareth from the Prophet Isaiah.

The book itself inclines to substitute feeling for scholarship. There is little or nothing new in the book as a contribution to the life of the Master, but it certainly is good to present it all in sequence in relation to one definite topic like the social program of Christ.

In form the book is readable. It is cast in short sections and written in such a way that it is easy to dip into it anywhere and equally easy to skim through it rapidly. The author is one of those who makes exceedingly lavish use of quotations. His literary quotations and allusions enrich the pages, but one feels a certain amount of irritation at the constant return to sanctimonious anecdote. On almost every page is quoted the testimony of some prominent man to the Christian faith. Although this is a practice that finds favor with one type of preacher, it is slightly wearisome in printed form. The author writes in a decidedly reverent spirit, yet he loses no opportunity to spur the attention of his reader by an unusual translation of the Master's language into modern English.

In general the book is worthy of a glance and a caress from Christian readers and preachers. It is worthy of and will receive careful reading in the hands of a few of the devout. How far it will prove a valuable aid in spreading the faith of the Master among the group outside is a question. It is certainly a book which must have given great pleasure to its author during the time of its construction.

REMSEN B. OGILBY

Ursprung und Anfänge des Christentums. By Eduard Meyer. Vol. I, pp. xii + 340 (4/5 ed.); II, pp. vii + 462 (1/3 ed.); III, pp. x + 660 (1/3 ed.). Stuttgart: Cotta, 1921-24. M. 25/50.

Volume I of this massive work treats the Gospels, Vol. II the Development of Judaism and Jesus of Nazareth, Vol. III the Acts of the Apostles and the Beginnings of Christianity. Meyer begins with Luke, whose scientific treatment of the early Christian tradition places him in the front rank of the great Hellenistic historians. Luke's historical power is recognized even in the Infancy Narratives, where he does his best with the legendary material at his disposal; though in so doing he lends vitality to the cult of the Virgin, a phenomenon of age-long significance in Catholic Christianity, destined to develop into "the worship of the great Nature-goddess Maria."

Luke used the available sources—among them Mark, whose sources in turn Meyer undertakes to analyze. He finds a "Twelve Disciple Source" and another "Disciples' Source," which were already in written form, and contained many of the most important of Mark's narratives. (Mk. 13 is obviously secondary.) The Messianic character of Jesus' ministry and the historical truth of his confession before the high priest are thus assured. The other main source, Q, has many contacts with Mk.; and the fact that Mk. survived along with the later gospels (especially Mt.), which incorporated the bulk of Mk.'s contents in their larger writings, proves Mk.'s early and wide acceptance and argues the validity of the ecclesiastical tradition that the authority of Peter lay behind our second gospel.

The Fourth Gospel also has earlier sources, especially one which in all probability covered the entire life of Jesus and is one of those mentioned in Luke's prologue. Though it was perhaps apocryphal, it nevertheless contained certain authentic traditions, notably the date of the crucifixion.

In Vol. II the author is at his best in tracing the development of Judaism from the Persian to the Roman periods.

Jewish dualism is attributed to the influence of Parsism, as by Bousset and others; and there is a good chapter on Zoroastrianism. The "Hellenizers" of the Seleucid period are suggestively called representatives of "Reform Judaism." The triumph of orthodoxy in the days of Jonathan is followed at once by the domination of the great opposing school of loyalty to the Law—the Pharisees. "Politically, the history of the Hasmonean dynasty is only an intermezzo between the fall of the Seleucid Kingdom and the establishment of the Roman power." But without the religious and ethical development of the previous two centuries, the form and content of Jesus' teaching were alike impossible.

Our Lord was not an Aryan, as some have supposed, but a full-blooded Jew. He grew to manhood in Galilee, whose people possessed "a fiery zeal for the Law; here the Pharisaic school enjoyed full sway, and the relations with the authorities in Jerusalem were constant." Jesus' religious outlook (*Weltbild*) is entirely Pharisaic; all the more significant was his totally different view of the inner meaning of the Law and of the relationship between men and God. His inner freedom, exercised thus even towards the sacred Law, raises him far above his predecessors and contemporaries.

"Thus he had inwardly outgrown Judaism. His attitude to the Law involves far more than the mere revision or annulment of particular rules, such as we see in the vegetarianism of the community at Damascus or the disuse of bloody offerings and of marriage among the Essenes, Therapeutæ, and Nasaræans. He grasped the kernel of the Law; and in idea the full consequence, which Paul later drew, was already latent, though Paul's arguments were remote enough. Here also, as generally in the history of religion, ethics showed itself stronger than the whole of traditional religion, which survived only as its postulate" (Vol. II, p. 432).

Jesus is early conscious of his own Messiahship (though Meyer rejects the narratives of the Baptism and Temptation as mythical). We see this as early as Mk. 2 : 10 (which Meyer views as expressing the Danielic Son of Man Messiahship). And although his own religion had passed beyond the limits of Jewish eschatological conceptions, as of Jewish

legalism, he still retained the notions associated with, nay, rooted in it, and Christianity to this day inherits the ancient Jewish-Parsee dualism in spite of its strongly formulated monotheism (p. 441). The actual basis of our Lord's Messianic consciousness is apparently his healing power, first by assuring him of the truth of his religious conceptions, and then gradually the validity of his conviction that he was himself the chosen leader of his people, the promised Savior. (To this hypothesis Meyer is of course driven by his view of the Baptism and Temptation narratives as unhistorical.) But the steps in the way of this developing consciousness conditioned its final formulation; the idea of the Messiah was transvaluated even as was that of the divine Kingdom: he was to be the Leader to the life of blessedness, the Redeemer of everyone who had the will and the strength to oppose himself to Satan and win the warfare of faith. For all this, however, he never thought of *identifying* himself with God; he remained man, and speaks positively from this standpoint, "Why callest thou me good?"

The outward career of Jesus is drawn much as the eschatologists picture it. Jesus first wins the confidence of his followers in his Messianic calling, then goes to Jerusalem to proclaim the establishment of the Kingdom, enters the city with a carefully-planned demonstration, but makes the prodigious mistake of a provincial unfamiliar with the ways of the great world and the wiles of an established religious aristocracy. For a moment he thinks of armed resistance, possibly even of flight. Nevertheless, to the very end he trusts that God will deliver him, and proclaim him, God's martyr, the true King of Israel. When at last his hopes sink, he dies with the cry of desolation on his lips. God had forsaken him!

It is surprising that Meyer, making the thorough use of Mark (and Luke) that he does, finds in our Lord no attitude of acceptance of his rejection and sufferings prior to his arrival in Jerusalem. One wonders how to account for the religious

value which his followers at once saw in their Master's death. And if the Danielic Son of Man Messiahship was so completely set aside, how it came to pass that almost at once the body of his followers thought of him as throned at the right hand of the Majesty on high, and to come—as he had said before the high priest—"on the clouds of heaven." Nevertheless, Meyer's work, coming from the pen of a purely scientific historian, ought to be welcomed as another recognition, destined to be widely influential, of the fundamental Messianic element in our Lord's teaching and career. His representation of Jesus of Nazareth is widely removed from that of the prophetic preacher of divine fatherhood and human brotherhood still common in historical writings not strictly theological. Indeed, measured from the angles of what we know of earlier and contemporary Judaism, and of what we have in the earliest N. T. documents, that purely prophetic figure is utterly inadequate. Something different—and, the Church maintains, something greater—is required to account for the religion of the N. T. and the rise of Christianity. Meyer's work demonstrates the truth of this contention.

FREDERICK C. GRANT

Christian Monasticism, a Great Force in History. By Ian C. Hannah. New York: Macmillan, 1925, pp. 270. \$2.50.

This splendid book is written by one who appreciates monasticism and what it stands for. He says, in his introduction, that "Christian Monasticism, indeed, was one of the twin pillars of mediæval civilisation, the other being the tradition of Rome. While the world waits for the masterly work on Christian Monasticism which is bound to come, I have attempted to set forth its main outlines. But I have supplied a mere introduction." And, after reading this book, we find ourselves wishing that Mr. Hannah himself might write "the masterly work" of which he speaks.

The work begins with the desert monks of Egypt and traces the growth of various monastic systems. The chapters on the

Monk as a Missionary, the Monk as a Statesman, and the Monk as a Soldier are especially interesting and valuable for their contents. There are also chapters for Monastic Art and Monastic Literature. The chapter on the decline of the great mediæval orders is followed by the Jesuits and other later orders. As for Anglican orders the author has this to say: "Since the Oxford Movement, a number of new Anglican orders, English and American, both for monks and nuns, have been called into being. Like the very numerous new orders in the Church of Rome, all are designed to carry on some special task, such as preaching, nursing, teaching, embroidery or mission work. Even today monastic ideals are far from being outworn, but they only slightly concern a study of the influence asceticism has exerted on the general story of mankind."

"In the fifth century European civilisation was prostrated under the rude shock of endless, futile war. Monks built it up anew. In the twentieth century the condition of Europe is not so very different. What force can do such work today as monks did so well then? The monk can at least teach us this: all work that shall ever bear the test of time must be founded not on hatred, but on love. The days when monks could rule the world are numbered with the well-remembered bygone years. But the spirit of Basil and Benedict, Bernard and Francis of Assisi, is a heritage which we cannot afford to let die. Even if we did, our children would find it again. For of each great monk, as of Shakespeare, it is true:

'He was not of an age, but for all time.'"

This book is splendidly printed and it should be placed in the hands of the people generally, and especially where there is a lack of actual knowledge of the monastic life and its ideals of work and worship.

E. SINCLAIR HERTELL

Material for a History of Pope Alexander VI, His Relatives and His Time. By Peter de Roo. New York: Universal Knowledge Foundation, 1924, 5 vols., pp. 613; 475; 566; 570; 398.

The thesis which this work is intended to "prove and defend" is the unusual one that "Roderic de Borgia, pope Alexander VI, has been a man of good moral character and an excellent Pope" (I: xi). In defending the thesis the author

has collected an immense amount of material, hitherto not easily accessible. The appendices contain 224 documents, and the text contains excerpts from many more. Aspects of Alexander's pontificate which are usually forgotten, for example, the work done for the propagation of the faith, are fully treated in this work. The book does, therefore, live up to its title by furnishing material for a History of Pope Alexander VI.

But when one examines the use to which this material is put and the method of dealing with it, grave misgivings arise. The method of handling the material can, perhaps, best be illustrated by the author's treatment of the private morality of Alexander. Practically worthless generalities are used as serious arguments. "It is generally remarked that an immoral life is incompatible with the practice of mortification and useful activity; and if this rule may be applied to pope Alexander VI, his whole life must have been one of exemplary purity" (V: 261). Flattering references are quoted and taken at their face value again and again. This would be amusing if applied to any age, but it is ludicrous when we remember that Alexander lived in an age and in a country where the unspeakable Pietro Aretino was addressed as "neither Prophet nor Sibyl, but the very Son of God." Accusations against Alexander are always discredited as coming from his enemies. The reader is constantly wearied with references to "arch-slanderers" and "discordant revilers."

The question of the paternity of the reputed children of Alexander is treated at great length. The conclusion reached is that they were the children of William Raymund Lancelotti de Borgia, a nephew of Alexander. At their father's death they were practically adopted by Alexander. This theory furnishes a convenient explanation for the frequent references to the "sons" and "daughters" of Alexander. These terms are to be understood as meaning "foster children." On the other hand the references to them as "nephews" and "nieces"

are always to be taken literally. The only direct proof of this paternity the author finds in Imhof's *Genealogiæ XX Illustrum Familiarum in Hispania*. Even Imhof mentions only one child; but "original documents have been so systematically tampered with or eliminated, that indirect testimony only is left, to establish that Girolama de Borgia, her brothers, Pedro, Luis, Giovanni, Cesar and Jofre, and their sister Lucretia, were children also of William Raymund" (I: 130). This William Raymund, on whom so much depends, is mentioned only in Imhof. His name is lacking even in the Orsuna record, a record "of great importance" (I: 130), but the omission is "probably wilful deceit" (*ibid.*). All the official documents which have been regarded by historians as establishing the fact that Alexander was the father of the children, namely the documents in the archives of the duke of Orsuna, and in the Vatican archives, are all forgeries. The author's arguments proving these to be forgeries could be judged only by one having access to the documents. The author has made it necessary for scholars to examine these documents anew. But until such examination the author's theory concerning Alexander's character, depending as it does mainly on a supposed plot to defame Alexander, a plot which involved the destruction and mutilation of many documents and the forging of many others, can scarcely be said to have been proved. The silence of the Borgias of the next generation is most difficult to reconcile with any such theory.

The tone of the book is often most undignified. Such a sentence as this, "The scattered pamphlet created, as did lately the nonsense of Darwin, a 'furore,' a literary fashion," is certainly out of place in a serious historical work. The author is not entirely at home in the English language. There are many misprints and the book lacks an index.

W. F. WHITMAN

Der schweizerische Protestantismus im XVIII. Jahrhundert. By Paul Wernle. 16. and 17. Lieferungen. Tübingen: J. C. B. Mohr, 1924-5. Each, M. 2.

With the third volume of his massive study of modern Swiss Protestantism, of which the above noted numbers constitute the first 160 pages, Dr. Wernle turns from the *Aufklärung*, which furnished the subject-matter of his second volume, to consider the oppositional movement of orthodox reaction which set in toward the close of the century in the form of an organized defense of traditional Christianity against the disintegrating influences of liberalism as represented by the Enlightenment.

It is an interesting and fruitful task to which the author has set himself in this great work—the exhaustive and minute investigation of the course of religious change and development within a relatively narrow area, where, nevertheless, the contending forces of emancipation and authority were present in all their sharpness. Just because the battlefield is small the reader can follow all the more easily the varying fortunes of the conflict out of which modern Christian thought has emerged. And formidable as are those closely compacted pages, the story is told with such vigor and clarity that one does not feel himself lost or confused amid the wealth of detail, often local or biographical. Were America less vast a scholar might some day arise with the learning and courage to undertake a similar study (immensely valuable would it be) of the history of religious transformations on this side of the Atlantic.

P. V. NORWOOD

The Anglican Revival: Studies in the Oxford Movement. By Yngve Brilioth. London and New York: Longmans, 1925, pp. xiii + 357. \$5.00.

Of this work the Bishop of Gloucester has written, "Certainly it seems to me that I was able to get a clearer idea of the course of the Movement from his account than I had yet obtained." From such a quarter this is high praise, and one feels that it is not undeserved. Dr. Brilioth, who is lecturer in Church History at Upsala, produced these studies for the

benefit of the Swedish public; we do not wonder that those who recognized the merits of his work pressed for an English translation (which, by the way, is admirably done). The narrative, like Dean Church's, is limited to the classical period, prior to the rise of ritualism and the intrusion of conscious Romanizing, while leadership was in the hands of men of intellectual brilliance and saintly character, and the Movement sustained a lofty level, far above mechanism and triviality.

The author's inquiry into the antecedents of what he seems by preference to designate as *Neo-Anglicanism* is painstaking and illuminating, particularly as regards Evangelicalism and the Romantic movement. The former he considers to be one of the *components* of Tractarianism. To be sure, "this may seem to be a paradox, and it certainly does not hold good if in Neo-Anglicanism one only sees a certain conception of the Church, its functions and ministry. But it has also another and perhaps more essential side. It is a profoundly and entirely religious movement. It kindles *enthusiasm*. . . . It is in this, it seems to me, that we have a right to see in Neo-Anglicanism the heir of Evangelicalism." The older movement contributed its fire and fervor to the leaders of the new. Newman was never quite able to rid himself of his Evangelical past. It crops out even when he was least conscious of it. It was the ardor of the Evangelical spirit that drove him and Manning and Wilberforce to Rome, while those who came out of the calmer atmosphere of high Church homes "always showed greater power of resistance to Roman temptations."

Particularly valuable is Dr. Brilioth's careful analysis of the form and content of the theology and piety of the Oxford Movement, an undertaking carried through with all the thoroughness and system characteristic of those trained in the German method of treating the history of doctrine. And writing as an outsider, for readers unfamiliar with Anglican traditions, he notes many features which would naturally escape those to whom that environment is native. This is

especially true at those points where, as in the doctrine of Justification, the Neo-Anglican teaching is radically opposed to the Lutheran. Fundamental to his treatment is the dualism which he sees running through the Movement, the inner development of which he considers to be determined by the growing opposition between two elements, the *static* and the *progressive*. The former "is represented by the effort to restore and maintain a form of Church and religion which it was believed could be found in its purest form in a certain phase of the development of the English reformed Church and earlier in the primitive Church." It is characterized by a mechanical handling of the doctrine of Apostolic Succession and of sacramental validity, an emphasis forced indeed by the need of the time, but incapable of historical justification in the larger sense. It is rigid and narrow. "The progressive element has a far greater religious elasticity. Ecclesiastical form becomes a matter of secondary importance, and the choice of such a form is conditioned less by the æsthetic, intellectual, and traditional considerations . . . than by an exclusively and intensely religious claim." At the root of this element lies the longing for *holiness*, which the author sees to be more and more the determinative factor in the Movement. It is on this premise that the study of doctrine and piety is undertaken and with real brilliance the historian brings to the front certain aspects of the Neo-Anglican system which are commonly overlooked, and which constitute its deepest and most abiding contribution to religious thought.

Altogether we do not know where else one could find the true genius and the essentially religious significance of the Catholic Revival in the Church of England so clearly portrayed, with broad sympathy and a just sense of values, with rare historical insight into the various factors in Anglican tradition and elsewhere which contributed to this important manifestation of Christian life and devotion. Dr. Brilioth is to be thanked for the clarity with which he interprets the Movement as *religious* and not merely ecclesiastical. It

would be well if those people who think of it as concerned chiefly with ecclesiasticism and sacerdotalism, with a mechanical doctrine of the ministry and the sacraments, would come to know its evangelical glow, its spiritual fervor, its passion for sanctity of life, its mystical communion with God, through the medium of this book.

P. V. NORWOOD

The Practical Basis of Christian Belief: An Essay in Reconstruction. By Percy Gardner. London: Williams and Norgate, 1923, pp. xxiv + 288. 12s. 6d.

Dr. Percy Gardner is an archæologist, who is deeply interested in philosophy and theology; he has written with lucidity and force on the New Testament and Church doctrine. In the present work he reëxamines and restates, from certain modern points of view, rather in the manner of a veteran summarizing his mature conclusions, the fundamental beliefs of Christianity.

There are, he thinks, mainly four recent tendencies of thought which necessitate "modifications in the basis and the expression of Christian belief": (1) the doctrine of "relativity," according to which we can have no absolute knowledge, but should trust our practical faculties rather than our intellect; (2) psychology, which likewise tends nowadays to treat instinct and impulse as more essential to man than intellect; (3) comparative religion, which again is a solvent of dogmatic sureness; (4) history of early Christianity, the enmity of which to fixed systematic theology is of long and recognized standing. So the whole book is anti-rationalist, anti-dogmatic, and quite consciously pragmatist. When a philosophy comes into style, one regular sign of its having reached or passed its zenith is the statement of Christianity in its terms. This is a recurrent phenomenon in the history of philosophy, perhaps beginning with the Fourth Evangelist, and including Origen for Platonism, S. Thomas for Aristotelianism, and so on down to the modern restatements in terms of absolute idealism, evolution, socialism—we seem to

remember something about Monophysitism from a Bergsonian point of view. Dr. Gardner's book is well worthy of a place in that series. In 1917 he sketched Christian doctrine under the spell of evolution; he now does a similar thing (much more adequately) under the spell of pragmatism.

What he takes away with one hand he gives back with the other, always allowing for some discount. Spirit cannot be shown to be, in the idealist sense, the primary reality; but we experience it in certain invisible resistances when we try to act in certain ways; we find it "an unlimited flow of power and energy, by the aid of which [the human spirit] can perform many deeds quite beyond the reach of its natural powers" (35). "An absolute deity . . . is necessarily outside the range of thought and human intelligence;" but we can "speak of the great attributes of God, power, goodness, and love, only in their relation to human experience" (129). "And belief in the diabolic personality rests on the same general ground of experience as belief in the divine personality" (151). The divinity of Christ cannot be proved by texts, but by the historical fact that from his time "a new spirit and tendency came into the world" (175), which indicates "a new orientation of the spiritual power which is at the heart of the world of life and humanity" (177), and by the psychological fact of "aid given in the inner life, of sin resisted and peace attained" (181). Even the creeds, taken away from us as statements of the truth, are given back as useful things, "giving each generation something to start from," which will be "a curb on the license of speculation" (197). As the standpoint is so undogmatic, it is rather surprising to see how much of traditional orthodoxy finds itself justified.

Now it might be thought that all this stands or falls with pragmatism. It does not. The author obviously has not started with pragmatism and let it lead him wherever it will: he has started with Christian belief, and discussed it pragmatically. Some of his Christianity appears to be indigestible to a thorough pragmatist, for example the doctrine that "God

is the source of all things." And some of his pragmatism appears to be indigestible to a thorough Christian, for example "that strain on the will which is called faith" and "the so-called Athanasian Creed, . . . a mere piling up of contradictions which can convey to us little meaning"; but the main allegiance is to Christianity, and on the whole he avoids Ritschlian dualism and presents a fairly homogeneous philosophy of life, though it is not entire pragmatism, and not entire Christianity.

MARSHALL BOWYER STEWART

The Psychology of Religious Mysticism. By James H. Leuba. London: Kegan Paul, Trench and Trubner. New York: Harcourt, Brace and Co., 1925, pp. xii + 336. \$6.50.

The literature of mysticism produced by our century is already reaching formidable proportions. A large part of it is devoted to what is called the "psychology" of mysticism. Judging from the mass of these works we ought by this time to have a rather exhaustive knowledge of the psychology of the mystics. As a matter of fact, it must be said of the considerable majority of the writers involved that their acquaintance with the mystics has been limited and their acquaintance with psychology has been minimal. In our days psychology is a word to conjure with; and the conjurors have been many. As so often happened in the days of magic, they have raised a spirit which they do not understand and which they can not control.

The writers who have treated of mysticism in a manner that can truly be called psychological in the exact and modern sense of that word could be numbered on one's fingers. For years Professor Leuba has been prominent among these few; and it is hardly too much to say that his most recent contribution to this field has made him primary among them. Back in 1902 he wrote for the *Revue Philosophique* two long articles on the "Tendances Fondamentales des Mystiques Chrétiens," which the more serious students of the subject at once recog-

nized as containing perhaps the most careful and exact psychological analysis of the mystic consciousness that had yet appeared. As a result of the promise given by these articles and by his two books, *A Psychological Study of Religion* (1912) and *The Belief in God and Immortality* (1916), students of the psychology of religion as a serious and scientific pursuit have eagerly been looking forward to the appearance of the present work; and in the opinion of the reviewer at any rate the book amply fulfills these high anticipations. Professor Leuba's reading of the literature of mysticism has been wide and careful. He is, as everyone knows, an experienced professional psychologist. And what he writes about mysticism is neither theology nor philosophy nor poetry, but psychology in the exact sense of that term.

The book begins (after an introductory chapter) with an analysis of mystical ecstasy as produced by drugs and other physical means; and this is followed by a chapter on the Yoga system of mental concentration and the mystical experiences resulting therefrom. With the results of these studies in mind, showing as they do the sort of thing that can be produced by purely physical and psychical methods, he proceeds in the chapters that follow to examine in detail the facts of Christian mysticism. The author's purpose is to show that *considered as psychical phenomena*, the mystical ecstasy, trance-consciousness, etc., do not differ in anything essential from the non-religious phenomena studied in the introductory chapters. Professor Leuba is at pains to point out that Christian mysticism does differ enormously from drug-mysticism and Yoga mysticism in moral motivation, in interpretation, and in the uses to which it is put. But from the point of view of immediate and analysable character and of psychological causation, the same general principles (in his opinion) hold for both.

Most of the cases of mysticism studied are drawn from the great mystics and are therefore of the rather extreme type. But the milder forms of mysticism also receive some attention,

notably the "sense of presence." In fact, one of the best pieces of psychological analysis in the book is the analysis of this sense of invisible presence and divine guidance. Much the same might be said of the author's treatment of illumination and inspiration, religious, artistic, and scientific. Both inspiration and the sense of presence are analysed into their elements, causally explained, and related to non-religious and non-marvelous experiences, some of which are matters of common knowledge, some of which Professor Leuba has been able to bring about by experimental methods.

The same admirable method of explaining the unknown by the known is followed in dealing with the motivation of Christian Mysticism. The initial tendencies which prompt the mystics in their search are not of a supernatural or transcendental sort, but of the same human stuff that we all find in our own experience. Professor Leuba analyses the motivation of the mystics into the following chief varieties of impulse: (1) the tendency to self-affirmation, (2) the tendency to devote oneself to something or somebody, (3) the need for affection and moral support, (4) the need for peace and inner unity, (5) organic needs, especially those connected with the life of sex. "There is nothing singular in the existence in the mystics of these springs of action; they are present in every civilized individual. It is the energy and tenacity of certain of them and more especially the method used to gratify them that distinguish the mystic."

The place assigned by Professor Leuba in the motivation of the mystic to the needs of the sex life demands special comment. Although he is very far indeed from attributing to sex the exaggerated importance which many writers on religion give it, he is convinced that a great deal of the joy of the mystic ecstasy is to be explained by it and that "many of the curious phenomena to which most of the great mystics owe in part their fame are due to perturbations of the sex function consequent upon its repression." This position he expounded back in 1902, in the *Revue Philosophique* articles, and in the

present work he retains and elaborates the view. His thesis is that "there exists a connexion between the emotions of affection and the sexual activity; and that the sex organs may be aroused to a considerable degree without the person becoming aware of their participation." The last section of this thesis is essential to the identification of the joys of ecstasy with "intense attacks of erotomania" in women mystics who, though they had had long experience of married life, failed to recognize anything sexual in the ecstasy. To validate his thesis Professor Leuba at times extends the word sex so as to include almost as much as the Freudian *libido*. The critic might be tempted to ask whether in so doing Professor Leuba has not proved too much. If mysticism is sexual only in the same sense as is all bodily pleasure, is it significant to call it sexual at all? It is only fair, however, to add that in most passages Professor Leuba means something much more specific by the word. And he is undoubtedly justified in tracing a part of the ecstatic delight to a sexual origin.

There are two points on which Professor Leuba dissents from the views of Delacroix, who is perhaps his most able predecessor in the field of the psychology of mysticism. He fails to find the regular rhythms of the mystic life (to which Delacroix devoted so much exposition in his great work) and he insists that the final stage of the great mystics was not of the passive and automatic sort that Delacroix had described. Lack of space forbids discussion here of these nice points, and the reviewer can only register his own conclusion that on both these matters Professor Leuba is absolutely right.

As has been indicated, the aim of this book and its method are primarily psychological. But in discussing a field so central to religion and to the philosophy of religion, it is, of course, impossible for the author to avoid recognizing the philosophical implications of his conclusions. It is probably on these by-products of his book that Prof. Leuba will receive the greatest amount of criticism. Particularly will discussion center on his distinction between the immediately given and

the mystic's interpretation of it. One may well ask, is the given ever so pure as to be free from all interpretation? Is not interpretation in some sense a part of the given? Are not all percepts "sign-facts"? And if this is so, is the matter so simple as Professor Leuba seems to suppose? Lack of space prevents a discussion here of these interesting questions. It should, however, be pointed out, in anticipation of the attacks the book will probably receive, that Professor Leuba is by no means unappreciative of the value of mysticism in its milder forms, nor unsympathetic with the great mystics—for whom, in fact, he manifests at times a great admiration. And the severest of his theological critics, it is to be hoped, will at any rate recognize his scientific honesty and his loyalty to the truth as he sees it.

JAMES B. PRATT

Dying Lights and Dawning. The Martha Upton Lectures given in Manchester College, Oxford, 1923. By Edward Holmes. London and Toronto: Dent; New York: Dutton, 1924, pp. ix + 222. \$2.00.

Apart from the title, which savors a bit of sentimentality, this book is worth both reading and study. Those particularly who are discontented with the old harsh and clear-cut distinction between the natural and the supernatural, between the non-miraculous and the miraculous, will find much to gratify and more to make them conscious of a universe within which there is both the presence of the Divine and no inherent conflict with law. Throughout the book the author plays upon the theme—

But it must not be supposed that because I reject the idea of the supernatural I therefore reject all stories of "supernatural" doings and happenings. Far from it. . . . My name for such happenings is supernormal, not supernatural. . . . I need scarcely add that I mean by the word Nature much more—ininitely more, I might almost say—than what the supernaturalist means by that ambiguous and much abused word.

On the other hand it may be questioned whether the author has a religious as well as an intellectual understanding of the Romanism which he is frankly criticizing. If there be a weak

spot in his argument, it lies in this. He is right in assuming that a certain type of mind is wrong in its opposition of nature and supernature. He may be in error in imagining that such a mind is not aware of a unity embracing these opposites.

The book is almost unique in what it implies rather than in what it fully works out—that God is not a Being wholly without and over against Nature and Man, but a Character alongside of and within Nature and Man, perfectly adapted Himself and empowering Nature and Man to be perfectly adapted to their respective tasks.

HENRY B. WASHBURN

The Evolution of Theology in the Greek Philosophers. By Edward Caird. New York: Macmillan, 1923, pp. xxiv + 382 + 377.

A reprint in one volume of Caird's famous Gifford Lectures at Glasgow in 1900-1 and 1901-2. The series is famous, and its importance is signalized by this reprint, twenty years after.

There are, of course, other books, since published, on the same subject, by Adam, Cornford, Farnell, Gomperz, Moore, More, Murray, Taylor, and others; and it may be objected, moreover, that Caird is too Hegelian. But every scholar who is more than a collector of other men's ideas, who is himself a thinker, has a philosophy, or is at least entitled to one. And Caird's type of Idealism is not only deserving of consideration in its own right, and still a fertilizing force in thought, but it is well designed to bring out certain factors in the history of Greek philosophy—*e.g.* its continuity and unity—otherwise somewhat too easily overlooked. Moreover, he, like E. C. Moore and P. E. More, sees Christianity as a vital factor in that development, and he sees the continuous development reaching on beyond Aristotle and the Hellenistic philosophies to Neo-Platonism and the Catholic theology of the fourth Christian century. It is a somewhat barren and fruitless study that sees the culmination of Greek philosophy in Aristotle—and how much the more, Greek *theology*! Aristotle's own significance is not as a disciple and critic of Plato,

but as the innovator of a combination of physical science, or of scientific method, with idealist metaphysics. If the history of Greek philosophy is not to be carried beyond the fourth century B.C., it were better to stop with Plato (as James Adam did), and reserve Aristotle for the first chapter in a second history—that of science; and the Hellenistic philosophies for still another—ethics; while Christianity and the other oriental religions and the revived Platonism of the third century A.D. may represent in various ways a syncretism of religion and philosophy characteristic of the early Roman Empire. Far truer, we believe, is the method of Caird, of Moore, and P. E. More, who see in ancient Greek philosophy one continuous development, urged onwards by successive movements of thought but nowise deflected from its main course, from the Pre-Socratics to Plotinus, Origen, and the maturing Catholicism of the third and fourth centuries. (The significance of this methodology for the Greek Fathers scarcely needs to be suggested.)

And as an actual performance in this field, Caird's lectures are perhaps the most stimulating, thought-provoking work ever accomplished. His definition of mysticism (Lect. 22), of the three stages of theology (Lect. 2), of the influence of Greek philosophy upon Christianity (Lect. 27) will not be accepted by every reader, any more than everyone will accept his general philosophy of religion as outlined here and in his other works (e.g., *The Evolution of Religion*). But it is characteristic, and an evidence of Caird's genius as a teacher, that the reader is impelled to think out for himself a definition that he *can* accept, and to state it as carefully as he is able.

FREDERICK C. GRANT

The Theory of Good and Evil: A Treatise on Moral Philosophy. By Hastings Rashdall. Second edition. New York: Oxford University Press, American Branch, 1924, pp. xx + 312 and xv + 464. \$6.00.

The first edition of this great work appeared in 1907. It was its author's *magnum opus*, closely seconded by his erudite

yet interesting and wholly valuable history of the mediæval Universities. It is doubtful if Dean Rashdall contemplated any very marked revision of the present work, and the new edition—now unhappily posthumous—differs from the earlier only in minor details, chiefly verbal corrections; in fact, it has been reproduced photographically from corrected sheets of the first edition.

The work is too well known to require either extended analysis or eulogistic appraisal. It takes rank with the leading works of the great 19th century English ethical philosophers, with Green's *Prolegomena* and Sidgwick's *Methods*. For the ordinary student of theology, not a specialist in Ethics, it is of interest and value chiefly as a critique of the theories of his predecessors, the Psychological Hedonists (Bentham, Mill), the Rationalistic Utilitarians (Sidgwick and his followers), the Intuitionists; and a defense and exposition of his own principle, Ideal Utilitarianism. This is a more-or-less eclectic idea. Acts are right or wrong "as they tend or do not tend to promote a well-being or *eudæmonia* or good consisting of various elements [not the single factors of the Hedonists and Utilitarians], the relative value of which is intuitively discerned [not fixed by calculation]." The bases of this view are naturally Idealistic, and Rashdall calls the roll of the world's great Idealists in his support, beginning with Plato, and of course appealing to the principles of Christian teaching that go back to our Lord. In dealing with the moral authority of the Church he has a striking chapter—which would surprise some who have thought him a low-temperature churchman—in the course of which he clearly differentiates Authority, and the Christian ideal of moral autonomy, from Infallibility. "The authority of the Church is the necessary complement to the claim of Christianity to finality and universality, but this authority never amounts to infallibility. The ideal is Autonomy, but it is one which can never be fully realized by a single individual; Authority and Autonomy imply and limit each other."

It is in Chapter I of Book III that Rashdall boldly assumes the Idealist solution of the problem of evil—"evil must be supposed to exist as the necessary means of the good"—and at the same time rejects the usual Idealist identification of God with the Infinite or Absolute. If evil is real—and it is real—this must imply a limitation upon Omnipotence; and if God is real and personal—as He is—He "cannot include other consciousnesses," nor be "infinite," as the term is ordinarily understood. "Infinite," in fact, is an adjective better reserved for space and time; it does not apply to a person. "The ultimate Being is One, but includes God and other 'centers of consciousness.'" It is interesting to note that the author appears to arrive at these metaphysical conclusions solely by way of the presuppositions of morality. And for all the criticisms that have been poured forth upon this and similar theories of a "finite God" (an unjust term, and inaccurate), it would seem that some such conception is—philosophically—inevitable, if the full force of Christian ethics is to be retained, and if we are to philosophize at all. The latter assumption may of course be questioned; and no doubt many *early* Christians would have returned a negative answer. Nevertheless the problem is there, whether we "philosophize" over it, or not; whether we solve it, or not. And one may perhaps venture the opinion that the early Christian eschatology, inherited from Judaism (see the review of Meyer, *Ursprung u. Anfänge des Christentums*, in this number), supplies us not only with the problem (in another form) but also with a hint at its solution. God is Supreme, but not Absolute; evil is real, yet its force is waning—or, if still prodigious, it is now making its final stand; God's Kingdom exists, yet must fully "come," be realized, become effective and established upon earth. The divine Omnipotence, Sovereignty, is real, but not actual: God must "take His great power and reign." The evils of the present "are not worthy to be compared" to the future glories; for the eschatologist—the early Christian—has projected his thought into the future

and lives in Tomorrow. Sin with its attendant evils is in truth only an episode in the eternal plan of creation and consummation. Thus after all the problem is not so great. The problem is great for *us*, because we assume that this kind of a universe is going on for ever, bettered if at all only by the slow progress of the centuries. For we have lost the assurance of victory that the early Christian possessed with his eschatological outlook and "other-worldliness." But is it so certain that all things must inevitably continue as they were "from the beginning of the creation until now"? Setting aside the "Kingdom of heaven on earth" of early Christian hope and of sociological optimism, is there not now, already in process of creation, a world of spiritual, imperishable values, into which if a man enter many of the evils of this life—and an increasing number of them—simply cease to be evils, *i.e.*, cease to exist?

Rashdall's book will give many a reader a text for his reflections, reflections doubtless better than these. With its broad, sure grasp of the elemental problems of moral philosophy, its clear, sane effort to deal with them, it will raise the student's thinking to nobler and more satisfying levels. After all, what is better, or more characteristic of true philosophy?

FREDERICK C. GRANT

The Place of Reason in Christian Apologetic. Four lectures delivered before the General Theological Seminary, New York. By Leonard Hodgson. New York: Appleton, 1925, pp. v + 85.

A handful of books managed to attract attention even amid the huge din and breathless issues of the Western Front. Prof. R. Otto's *Das Heilige* certainly belongs to this brief list. Published in 1917, it ran through ten editions in less than six years, perhaps for the very reason that the mysticism of the moment favoured it. Nevertheless, its effort to evaluate the supra-rational factor or factors in religion as traceable to a "unique" power of apprehension of the "numinous" and, therefore, of a *numen*, was not wholly a matter of the dread

hour, but might well be taken as the culmination of a tendency which originated long since in the movement known as Ritschlianism. The general intent was to the effect that "religion neither could nor need have any rational justification, but has its own canons and is its own justification" (p. 1); and this intent has been specialized, as it were, by Otto. If, as we all recollect, the general tendency brought reactions, the specific is even more likely to do so; we have them, full bodied, in Dean Hodgson's Lectures.

"It is one thing to say that the universe, considered as a whole, contains elements which justify us in speaking of God; it is another to say that God is specifically the non-rational element in reality who cannot be the object of rational thought" (p. 14). Yea, verily! An admirable summary of Dean Hodgson's conclusions as they affect apologetic is given at pp. 28 f. The general result is that this newest "immediacy" leaves man's questionings unsatisfied, for it cuts "the knot he is trying to unravel, simply denying the existence of that unchanging background whose reality is demanded by reason in order to make conceivable the fact of change" (p. 55).

I trust that Dean Hodgson will find time and opportunity to debate "The Idea of the Holy" on some such scale as the original itself. For, Otto's implicit scepticism, easily embraced because its drift is hidden, ought to be examined thoroughly in the light of explicit reason. *Post mediam noctem visus quum somnia vera.*

R. M. WENLEY

Religious Certitude in an Age of Science. By Charles Allen Dinsmore. Chapel Hill, N. C.: The University of North Carolina Press; London: Humphrey Milford, 1924, pp. vi + 102.

The purpose of these lectures is to commend to a scientific age the truth of religion. The term science, taken as referring "to the methods and the results of the Natural Sciences," is defined as "systematized knowledge of sense phenomena" (p. 11). The writer proposes to use the term in this sense. It may however be questioned whether he sticks to this sense in

discussing the contributions of science to Biblical criticism. Surely such a study can hardly be classed under the "Natural Sciences."

Science has greatly contributed to the enlargement of the religious view of the world, and its results should be welcomed by the religious man. Yet science "knows nothing of entities, or efficient causes, or of ultimate destinies. She does not claim to interpret values and the meaning of life" (p. 16).

The main argument for the truth of religion lies in its "survival value." The moral virtues "conform to the Nature of Things." And in that relation to the nature of things we have the sound basis for religious knowledge. "We claim that the difference between the results of scientific experimentation and religious experience is not the difference between knowledge and faith, but between two different kinds of knowledge, each resting on faith, each established on experimentation after its own kind" (p. 73).

The argument is not especially original but is well put and in popular form. A few mistakes should be noted. Nietzsche is misspelled "Neitzche" (p. 77). It is probably an indication of the popular lack of knowledge of the Apocrypha that a reference in somewhat different words to Ecclesiasticus 24: 30-31,

"I said, I will water my garden

And, lo, my stream became a river,
And my river became a sea,"

is referred to as "an Eastern story" (p. 15).

EDWARD S. DROWN

L'Ame Religieuse des Russes. By Michel D'Herbigny. Rome: Pontificio Istituto Orientale, 1924, pp. 124.

It is not at all extravagant to expect that within another fifty years an almost totally new alignment of the Communion of Christendom may take place. Those lines of division which date from the eleventh and the sixteenth

centuries are at many points being blurred and at some obliterated. How Eastern and especially Russian Christianity will develop under the new economic and political circumstances of the Soviet idea is indeed problematical. Rome, however, is with commendable zeal doing her utmost first of all to understand the present situation in Russia, and secondly to guide its progress toward Italy. The Pontifical Oriental Institute has issued a number of works on the thought and state of slavic Christendom, and this present volume is No. 11 in the series *Orientalia christiana*.

The conditions in Russia are first portrayed, and then those among the *émigres* in their several centres. The picture painted is certainly sombre, and the treatment of Christians under much of the Soviet influence clearly devilish, yet we feel that the author has very largely forgotten his historical perspective in many of his judgments. We can not put from our mind the fact that practically every new and radical social and economic upheaval for the past several centuries has been considered at its inception to be "utterly destructive of Christian principles," and that each of these heralded anti-Christian movements has served only to enrich and make practical more and more of the Christian gospel. Thus while the present pages offer an instructive account of recent crises and trials on the part of Russian Christians, we feel compelled to regard the work as a whole as distinctly a *Tendenz-Schrift*, which needs to be supplemented at every turn if it lays claim to be scientific. The fine horror at every form of the persecuting impulse in religion seems somehow inadequate from a writer whose *palazzo* is but a few squares from the Most Holy Office of the Inquisition.

L. C. LEWIS

BOOKS RECEIVED

The more important works will be reviewed at length. All books for review should be addressed to the Editorial Office, Gambier.

Old Testament and Judaism

Einzelwörterbücher zum Alten Testament unter Mitarbeit von Bauer, Eichrodt, Eissfeldt, Hempel, Herrmann, Rudolph, herausgegeben von Baumgärtel. Heft 2, *Hebräisches Wörterbuch zu Jesaja.* By J. Hempel; Heft 4, *Hebräisches Wörterbuch zu den Psalmen.* By J. Herrmann. Giessen: Töpelmann, 1924, pp. 56 and 57. M. 1.50 and 1.40.

These little aids to the student of Hebrew cannot be too highly praised. They are perfectly adequate in content, up-to-date in scholarship, accurate in text and withal most reasonable in price. S. A. B. M.

Hesekiel der Dichter und das Buch. By Gustav Hölscher. Giessen: Töpelmann, 1924, pp. 212. M. 10.

This fine piece of work is divided into three parts: first, the poetry of Ezekiel, secondly, the book itself, and thirdly, an analysis of the text. The last part is done with thoroughness, systematically and with much originality of interpretation. But it is in the first two parts where Professor Hölscher's study of the prophets makes itself most noticeably felt. His psychological study of the prophets prepared him in a special way to interpret the personality and character of Ezekiel. Hölscher is at home not only in the psychological atmosphere of the book, but he likewise has made a special study of the bearing of Babylonian mythology upon the imagery of the book, and this shows itself especially in his discussion of the famous title "Son of Man." His treatment of the theology of the book is particularly important, and here many important points are treated in a fresh way. Why is Israel still in captivity? Because she is still devoted to the worship of false gods. Ch. XVIII is treated in a masterful way, which every student of the prophets should read.

The only point which calls for correction so far as we can see is the matter of the date of Nineveh's fall (p. 7), which should now be put at 612 instead of 606. No student of the Old Testament can afford to overlook this book. S. A. B. M.

Historical Method in Bible Study. By A. E. Avey. New York: Scribners, 1924, pp. 199. \$1.25.

Dr. Avey teaches philosophy in the Ohio State University and is interested in methods of historical investigation. He applies these to the Bible, with an open mind, apparently untrammelled by 'critical' presuppositions. He is thus led to accept the modern critical attitude. His work will certainly have a good influence in clearing up misinterpretations. There are some apparent inaccuracies. Ecclesiasticus is said to have been written in Greek (p. 31; but see p. 32 where a truer statement is given). The author says (p. 46) that 'Persian' records tell us

that Cyrus worshipped the gods of Babylonia. Read here 'Babylonian records.' The paragraph on Old Testament Manuscripts (pp. 49-50) contains several inaccuracies. Several dates on p. 173 are wrong. These minor errors should be corrected in a second edition. J. A. M.

How to Enjoy the Bible. By Anthony C. Deane. New York: Doran, 1925, pp. 219. \$1.25.

Canon Deane knows not only how to enjoy the Bible but also how to lead others to enjoy it. He has a literary partiality for the AV, especially in the NT, and his discussion of its exquisite diction and rhythm will open a door to fresh delights for many readers.

Das Judentum. By Max Haller. Göttingen: Vandenhoeck und Ruprecht, 1925, pp. 363. M. 8.

This is a second improved and enlarged edition of Haller's well-known book, published for the first time in 1914. Nor is it merely a reprint. Many additions have been made—two sections to the Book of Daniel; the Elephantine Papyri have been fully examined and discussed; Zechariah 9-14 has been greatly enlarged and improved; each book has been given an introduction; and almost every paragraph has been expanded or improved.

Worthy of note is the résumé of ancient history during the Persian and Greek periods which contains much food for thought. The description of early Judaism is particularly fine. It is hoped that this second edition will be still more widely circulated than the first. The history, prophecy, and laws of post-exilic Judaism can be found treated nowhere better than in this book. S. A. B. M.

The New Psychology and the Bible. By J. W. Povah. London and New York: Longmans, 1924, pp. 32. .40.

The term Bible is hardly appropriate, for practically every citation is from the OT. The author holds that all the phenomena of modern psychology, repression, complexes, and the like, are discoverable in Holy Writ. If the new psychology is sound, and in the main there is no doubt of that, and if the Bible is a true picture of human life, and there is no doubt of that either, then surely the same forces which operate today operated in old Israel. Nevertheless, few psychologists or exegetes will be able to follow the Major to all of his conclusions. L. W. B.

Oriental Affinities of the Legend of the Hairy Anchorite: Part I, Pre-Christian. By Chas. A. Williams. Urbana, Illinois: Univ. of Ill. Press, 1925, pp. 56. \$1.00.

A thesis in which Adam, Noah, Esau, Samson, Elijah, Nebuchadnezzar, and other OT figures appear as variants of the legendary hero of fertility popular in ancient India and the nearer East.

The Prophets and their Times. By J. M. Powis Smith. Chicago: University of Chicago Press, 1925, pp. 277. \$2.25.

Professor Smith, who has specialized in the prophetic writings of the Old Testament, now presents us with a psychological study of the prophets. As a background of this study the lives of the prophets and the great events of their times have been reconstructed and interpreted with clearness and insight. Adequate use has been made of recent discoveries. S. A. B. M.

Die Psalmen. Uebersetzt und erklärt von Hermann Gunkel. Göttingen: Vandenhoeck und Ruprecht, 1925, pp. 96. M. 3.

Here we have before us Gunkel's translation and interpretation of Psalms 1-22. The rest is to follow. Each psalm is translated from a text thoroughly studied and carefully emended, and furnished with informing introductions and scholarly notes. We await the completion of the work with keen anticipation, for this part is an indication of the great work which is to be. If Gunkel continues as he has begun in this the first part, the *Göttinger Handkommentar* will not possess a finer work than this. S. A. B. M.

Die Quellen des Richterbuches. By Otto Eissfeldt. Leipzig: Hinrichs, 1925, pp. 116 + 66. M. 10.50.

This is a continuation of the author's *Hexateuch-Synopse*, published in 1922, in which he so boldly announced and ably defended four documentary sources in the narrative of the Hexateuch, namely, L, J, E, and P. That covered Gen. 1 : 1 to Judg. 2 : 9. This book carries on the work from that point, dividing the material into three groups (P ended with Josh. 20), L, J, and E. On p. 10 a Synoptic View of the whole material is presented. Then follows a masterful introduction to the book, in which the originality and brilliance of the author shine forth. Every point is made with clearness and illustrated with learning. On the basis of conclusions arrived at in the Introduction, a translation of the book now follows, divided into the three strands L, J, and E. This is in many respects the most valuable part of the book, as it presents what the average student asks for, namely, the text arranged according to its sources. It is hoped that Dr. Eissfeldt will continue his work into the other books of the Old Testament. S. A. B. M.

New Testament

Epistula Apostolorum. Kleine Texte, 152. Ed. by Hugo Duensing. Bonn: Marcus and Weber, 1925, pp. 41. M. 2.

A translation of the Cairo MS, with the later Ethiopic and the Latin fragments supplying variant readings, of the second century epistle addressed (presumably) by the "College of Apostles" to all Christians, controverting the errors of the "pseudo-apostles Simon and Cerinthus." The editor describes it as reflecting the common Christianity of the second century, with some traces of foreign influence—probably Gnostic.

The Gospel of John. By B. W. Robinson. New York: Macmillan, 1925, pp. 275. \$2.25.

A popular study of S. John's Gospel based on the hypothesis that it is in the main a series of sermons delivered at Ephesus by John the Elder. A. H. F.

A Greek-English Lexicon. Compiled by Henry G. Liddell and Robert Scott. A new edition revised and augmented throughout by Henry Stuart Jones, with the assistance of Roderick McKenzie, and with the coöperation of many scholars. Part I, A—*Apobainō*. New York: Oxford University Press, Amer. Branch, 1925, pp. xli + 192. \$3.50; subscription for the whole \$25.00.

The new Liddell and Scott is a credit not only to British scholarship but also a reassuring evidence of the sound economic condition of the mother country: the

cost of the work will amount to about £20,000—no small sum to expend upon a single volume even in these days of costly book-making. Naturally, the expenditure is not an act of charity (though it may be said to involve other virtues, faith and hope), and it is to be hoped that lovers of Greek letters and philosophy in America will do their part in making possible the completion of this great work without financial loss.

The revision has been carefully done, the terminology of specialized departments of knowledge—such as Epigraphy, Literature, Philosophy, the various Sciences—having been entrusted to specialists. The value of the work is enhanced for theological students by the inclusion of references to the LXX, NT, and early Christian writers down to the patristic age, and of course the papyri. The range of literature covered is suggested by the extensive list of authors and works, with abbreviations used, which fills 25 double-column pages. The work is not only indispensable for theological libraries, but every serious student of Greek literature, philosophy, science, history, or religion will find it useful for frequent reference in his own private library.

Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. By Erwin Preuschen. Second ed. by Walter Bauer. Lfgn. 1-2, A—Gnosis. Giessen: Töpelmann, 1925, pp. 7 + 255. M. 3 each.

The new edition of Preuschen's Lexicon, to be completed in ten installments, is under the able editorship of Professor Bauer of Göttingen. The book, which first appeared in 1910, is now almost a new work: innumerable citations have been added from the classical Greek writers, the LXX, the early Fathers, contemporary writers, and the papyri. While the size of the volume will probably be kept within reasonable limits, no difficulties in exegesis will be avoided (at least consciously), and the volume is intended to be as useful to beginners as to advanced researchers. This is a large promise, but the first two *Lieferungen* prove that it is not impossible. English and American students familiar with German will find the book invaluable. Two successive examples, chosen at random, illustrate the method. Under *agnōsia*, the mystery-use of the word is preferred, in I Cor. 15 : 34 and I Clem. 59 : 2, with sufficient references to justify the preference. Under *agnōstos*, sufficient material is cited for a full discussion of the interpretation of Ac. 17 : 23 in the light of Pausanias, Apollonius of Tyana, the Pergamene inscription, and the modern interpretation of all four texts.

An Introduction to the Textual Criticism of the New Testament. By A. T. Robertson. New York: Doran, 1925, pp. 300. \$2.50.

It is doubtless no easy task to write a book on this subject, especially a textbook, which will be interesting to students not already interested in textual study. Nevertheless, Dr. Robertson has added to the long list of his grammatical and other achievements this one. The student would indeed be dull who could not grasp, with the help of this volume, the methods, aims, and results of textual criticism. The author's point of view is conservative, and is apparently shared by the majority of textual experts at the present day: "Progress will go on and it will go along the lines of Westcott and Hort" (p. 243).

Knowledge of God in Johannine Thought. By Mary R. Ely. New York: Macmillan, 1925, pp. viii + 151. \$1.50.

The most valuable feature of this book is the discussion, not simply of the Johannine usage of the term or its underlying idea—*gnōsis tou Theou*—but of its use in contemporary religions, where the whole field is explored and many parallel passages presented in translation. The author's conclusion is important in its bearing both on exegesis and on the early history of Christianity: "The gnosis of the Fourth Gospel, in distinction from that of Hellenistic religions of redemption, was represented as a gradual process of enlightenment, progress in character, rather than suddenly and ecstatically received. Progressive fellowship with God, a constant but evolutionary process in the human soul, not an ecstatic act at a given moment in time, is the gnosis of the Fourth Gospel" (p. 147).

Kommentar zum Neuen Testament aus Talmud und Midrasch. By Hermann L. Strack and Paul Billerbeck. Vol. I, *Das Evangelium nach Matthäus erläutert aus Talmud und Midrasch.* Vol. II, *Das Evangelium nach Markus, Lukas, und Johannes, und die Apostelgeschichte erläutert aus Talmud und Midrasch.* Munich: C. H. Beck, 1922 and 1924, pp. viii + 1055 and viii + 867. Bound, M. 24 each.

This commentary may be viewed as the consummation of the late Dr. Strack's life-work; and since his lamented death in 1922 it has been ably carried on, with the use of Strack's notes and MSS, by his colleague, Dr. Billerbeck. Nothing short of examination of the work itself can convey a fair impression of the vast amount of material here collected (exceeding in quantity all earlier collections of rabbinical material bearing upon the NT), or its judicious selection. For the advanced student of the NT and of early Christianity the work is simply indispensable—since (1) it is generally recognized today that further work in these fields is impossible without reference to the contemporary and later Jewish literature; and also (2) since very few English students are sufficiently familiar with its language—or languages—for a direct and first-hand acquaintance.

As will be seen at once, Vol. I, treating the Gospel of Matthew, is considerably larger than Vol. II, which deals with the other three and Acts; this is natural, since the contacts with Judaism are more frequent in our first, "the Jewish Gospel." Moreover, much of the material in Mt. is paralleled in the other Synoptics and could not be treated again without repetition. Valuable excursi appear in Vol. II, on the *Memra Jahves*, the Feast of Tabernacles, and the Day of our Lord's death, together with a fairly complete index to the first two volumes. The next volume, on the Epistles and Apocalypse, is already in press, and the MS of Vol. IV, completing the work—*Abhandlungen zum Ntl. Theologie und Archäologie*—is ready for printing. It is to be hoped that nothing will prevent or delay the appearance of these two remaining volumes. The expense of producing so huge and so technical a work must be considerable. The publishers are accordingly justified in appealing for subscriptions to the complete work as a memorial to Dr. Strack and a very practical contribution towards the advancement of theological science at the present time.

Life and Ministry of Jesus, According to the Historical and Critical Method. By Rudolf Otto. Chicago: Open Court, 1908, pp. 85. .50.

The popularity of Dr. Otto's later works on the psychology and philosophy of religion will attract many readers to these lectures, originally delivered in 1901. Though written from the general point of view characteristic of advanced liberal thought at the "turn of the century," twenty-five years ago, there are indications of Otto's later views; e.g., where he insists that visions, miracles, and other supernatural experiences have a legitimate—if subjective—"reality."

Literature of the New Testament. By Herbert R. and Carl E. Purinton. New York: Scribners, 1925, pp. viii + 186. \$1.25.

An excellent handbook for a class studying the NT, replete with literary illustrations, modern in scholarship, and with suggestive assignments for written work, oral discussion, and special reports.

The Mystery Religions and Christianity: A Study of the Religious Background of Early Christianity. By S. Angus. New York: Scribners, 1925, pp. xvi + 357. \$3.50.

The most important book that has appeared on this fascinating and important subject. Dr. Angus believes that "the Mysteries can no more be studied in isolation than can early Christianity," and so he begins with an extensive survey of the background of Hellenistic religious and philosophic thought, chiefly the more popular varieties. Ch. I is entitled, "Orientation: the Historical Crises of the Graeco-Roman World in their Bearing upon the Mystery-Religions and Christianity." Then follow "What is a Mystery-Religion?" "The Three Stages of a Mystery," "The Appeal of the Mystery-Religions," "Their Defects and Ultimate Failure," and "The Victory of Christianity" with the attributable causes therefor. For centuries, even down into the 19th, the mysteries were the object of ridicule and invective by Christian writers; then came the historical studies of the great German schools; later still the discovery of a larger number of remains of the old cults than had been hitherto accessible, and the recognition by historians that early Christianity was in some important respects not only comparable but definitely in the class of "oriental religions." Dr. Angus writes from this modern point of view as a Christian scholar with real sympathy for the religious spirit and aims of the mysteries, and with the purpose of doing them full justice.

Paul of Tarsus. By T. R. Glover. New York: Doran, 1925, pp. 256. \$2.00.

Not a life of the Apostle but a sketch, comparable to Deissmann's, of the character, aims, interests, and personality of St. Paul. After *The Conflict of Religions* and *The Jesus of History*, we know what to expect of Dr. Glover: freshness, accuracy, sympathy, insight, and wide acquaintance with letters and philosophy. Nor are we disappointed in this book. Hardly a page fails to portray in new and vivid terms the personality and the faith of Paul—the reader will wish to mark almost every paragraph! In all the literature upon the subject, there are not more than a good half-dozen books of the same quality.

Paulus: eine kultur- und religionsgeschichtliche Skizze. By Adolf Deissmann. Second ed., completely revised and enlarged. Tübingen: Mohr, 1925, pp. xv + 292, 5 pl. M. 9.50.

The new edition of Deissmann's revolutionary sketch of St. Paul is 90 pp. longer than the one which appeared in 1911. In place of the valuable map—now unfortunately omitted, though purchasable separately from the publisher—are two more plates and three new appendices (one a poem on Santa Croce, Florence, by O. Crusius), one containing several diagrams illustrating graphically the essential conceptions of Pauline mysticism. The new volume is touchingly dedicated to the one hundred and sixty-four known members of Dr. Deissmann's NT Seminar at Berlin between 1908 and 1918 who gave their lives for their country, and the Pauline motto is added, in the original: "Not on tablets of stone but on tablets of the heart." The loss not only to German scholarship but to the world which this dedication commemorates is wholly beyond computation.

The Pleroma: An Essay on the Origin of Christianity. By Paul Carus. Chicago: Open Court, 1909, pp. vi + 163. \$1.00.

An old book—so it seems on reading it now—whose main thesis is that Christianity was "predetermined by the needs of the age" in which it arose. Pre-Christian Gnosticism is viewed as the "bloom" of which historical Christianity was the final "fruitage." Were Dr. Carus writing now, he would no doubt assign far more importance to the popular mysteries than to Gnosticism; and the line of connection which he draws between these antecedents and the consequents (in NT and later Christianity) would not seem quite so direct and self-evident. There is no doubt of the "historical law" of cause and effect (p. 68); but the certainty with which we can define it on all occasions is less assured. We are no more in possession of all the antecedent factors of human history, or of spiritual development, than of all those involved in biological evolution or the growth of intelligence. This is now seen as one fatal drawback to the sanguine nineteenth century "religion of science."

Church History

The Anglo-Catholic Movement Today. By Charles Gore. Milwaukee: Morehouse, 1925, pp. 59. .40.

A temperate reply, such as would be expected from the great scholar-bishop who is the leading spokesman of the Anglo-Catholic school, to the recent *Call to Action* put forth by the conservative or evangelical group in the Church of England. Bishop Gore admits the partial justification of the protest, and endeavors to set forth the position which ought to be occupied by Anglo-Catholics if they are not to misrepresent the real spirit and aims of the movement and bring upon themselves charges of Romanizing, disloyalty, and disregard for genuinely Catholic principles. "The chief aim of anyone who loves to call himself Catholic must be to keep catholic teaching as complete and free from one-sidedness as possible, and in this completeness to make it prevail and permeate the whole Church."

Christian Monasticism. By Ian C. Hannah. New York: Macmillan, 1925, pp. 270.

This is in general both a history and an interpretation of Christian Monasticism. In the interpretation it is fair and friendly. It is well written, emphasizes the great contribution of this institution, and should be a significant help to students of Mediæval History. The layman also will enjoy reading this book. He will find it fascinating and profitable and he will get a real view of the religious spirit of the Middle Ages. C. E. B.

The Council of Nicaea: A Memorial for its Sixteenth Centenary. By A. E. Burn. New York: Macmillan (S. P. C. K.), 1925, pp. x + 146.

A review of the history of the Nicene Council in the light of modern research, under which light Arius shows to no better advantage than formerly, and Constantine rather worse. "The inspiration of Church Synodal decrees is not to be judged so much by their immediate as by their subsequent results."

Die Gnosis. By Hans Leisegang. Leipzig: Alf. Kröner, 1924, pp. v + 404. M. 3.

Vol. 32 in Kröner's *Taschenausgabe*; a clear and compact exposition of Gnosticism, with many translations of the original sources, and a minimum of philosophical or religious-historical interpretation. The opening chapters provide a good introduction to the subject of the oriental origins of Gnosticism, and of the Gnostic way of thought. The various systems are then expounded and the volume concludes with a glossary of technical terms and two indices.

Hermetica: The Ancient Greek and Latin Writings which Contain Religious or Philosophical Teachings Ascribed to Hermes Trismegistus. Edited with an English translation and notes by Walter Scott. Vol. II, *Notes on the Corpus Hermeticum.* New York: Oxford University Press, American Branch, 1925, pp. 482.

This is the first volume of the Commentary, covering about one half of the *Corpus*. Vol. III will complete it, and Vol. IV will contain the Testimonia, Appendices, and Indices. The value of the notes is only suggested when we note that innumerable parallel passages are quoted from Plato and other Greek philosophers, from the Greek OT, the NT, Origen, Lactantius, and other early Christian writers, the Neo-Platonists, and anonymous epigraphical material and papyri, as well as modern works of biography and fiction. It is the work of years of careful, thoughtful study and research. Nothing could convey a more definite impression of the syncretistic philosophy and mysticism of the third century in Egypt—the intellectual background of Clement and Origen, of Ammonius Saccas and Plotinus. The exact date is not ascertainable, but the type of thought, the ideas and principles of the "obscure group of Egyptian Platonists" who produced the Hermetic writings are certainly not unrelated to, though hardly upon a level with, the "Christian Platonists of Alexandria."

The Historical Development of Christianity. By Oscar L. Joseph. New York: Scribners, 1925, pp. viii + 189. \$1.50.

A small study-handbook in the "Life and Religion" series. The scale is of course small, but the volume contains a remarkable amount of material presented with a good sense of proportion. Whatever the author's ecclesiastical allegiance he has been eminently fair in his treatment of other Christian communions.

Little Gidding and Its Founder. By Henry Collett. London: S. P. C. K.; New York: Macmillan, 1925, pp. 63. 1 s.

A brief, interesting account of the religious community founded by Nicholas Ferrar in 1626. The volume is illustrated, has fairly full biographical notes, and a useful bibliography.

Pistis Sophia: ein gnostisches Originalwerk des dritten Jahrhunderts aus dem Koptischen übersetzt. Ed. by Carl Schmidt. Leipzig: Hinrichs, 1925, pp. xcii + 308. M. 10.50 and 12.

A new edition of Schmidt's translation, which first appeared in the volume of Coptic-Gnostic Writings in the Berlin Academy series of the Greek Christian Writers (1905). Without altering the former translation to any considerable extent, numerous corrections have been made and a very full introduction has been added, intended to orientate the student in the *vorliegende gnostische Gedankenwelt*. The Greek words interspersed in parentheses are so numerous that the result is almost two versions, Greek and German, telescoped. Appearing later than Horner's version, the work makes use of the very latest studies of the text.

The Statutes Governing the Cathedral Church of Winchester Given by King Charles I. Ed. by A. N. Goodman and William H. Hutton. New York: Oxford University Press, American Branch, 1925, pp. xv + 131. \$4.25.

An annotated and illustrated edition with parallel translation of the *Statuta Ecclesiae Cathedralis Winton*, superbly printed and bound. It lets in a window-full of light on ecclesiastical regulations of the time, and will no doubt be full of suggestion for Deans, Canons, and others concerned at some of our present-day cathedrals, now in process of erection!—e.g., this: "We decree therefore and ordain that there shall always be . . . twelve Canons." The same statute orders as a similarly permanent feature that "there shall always be twelve poor men to be supported at the expense of the said Church." It is not said that the two groups were to be identical.

Philosophy; History and Philosophy of Religion

The Analysis of Mind. By Bertrand Russell. London and New York: Macmillan, 1922, pp. 310. 12 s. 6 d.

Realism is generally recognized by conservative theologians as a grave danger to traditional Christian faith, and B. Russell's realism is one of the gravest of the grave. Not even Bosanquet's *Meeting of Extremes* can quite allay this suspicion. And with good reason! For if "physics and psychology are not distinguished by their material," since "mind and matter alike are logical constructions," and "mind is a matter of degree, chiefly exemplified in number and complexity of habits," the whole world-view of traditional Christian theology seems to pass away like a mist. But so likewise, we may add, the material universe crashes into—something at least approaching nothingness: matter is only "inferred and constructed, never a datum." Nevertheless, one ray of hope lightens the gloom. "Psychology is nearer," in one respect, to what actually exists than physics with its "terms of matter."

However, the theologian will enjoy this brilliantly written book; it will provide

a stimulating intellectual exercise; and he will at least gain from it a keener realization of what is going on in the minds of many persons for whom traditional philosophy and traditional theology seem alike impossible in the scientific milieu of the twentieth century. He may at the same time believe that the author's last word, viz., that psychology is nearer to reality than physics, holds the promise of a profounder analysis of mind than any which contemporary realism has thus far succeeded in giving us.

Aufsätze das Numinose Betreffend. By Rudolf Otto. Stuttgart: Perthes, 1923, pp. viii + 258. M. 5.

The eleventh edition of Otto's now world-famous *Idea of the Holy* appeared in 1923, and with it, as Part II, the present collection of essays on related subjects. Their nucleus was formed by the appendices to the successive early editions of *Das Heilige*. In expanding these the author has supplemented and fortified his great book with classical examples of "the numinous" drawn from religious history, ancient and modern, oriental and occidental, and he deals with some of the recurrent phenomena of individual experience (e.g., mysticism, the sense of being "lost," original sin, etc.) from the point of view already established. In a sense, no doubt, Otto's contribution emphasizes the "return to Schleiermacher" and the religion of feeling—as contrasted with the modern liberal Protestant equation of religion and ethics or religion and social idealism; but it is not a subjective religion he has in mind, centered in an *Abhängigkeitsgefühl*; it is as thoroughly objective as the primitive religion he essays to interpret in terms of its later and higher history. "Not the psychic act but its object, The Holy, is what the word *Numinous* describes" (H. Rickert). This fresh reading of religious experience is not without significance for the student of religion and religious philosophy; and also, as a practical matter, not without significance for the understanding of the religious life which Catholic Christianity has historically maintained and manifested.

Immortality in Post-Kantian Idealism. By Edgar S. Brightman. Cambridge: Harvard Univ. Press, 1925, pp. 66. \$1.00.

A review of the beliefs of Fichte, Schelling, Hegel, and Schopenhauer concluding that "post-Kantian idealism as a whole is much more favorable to belief in personal immortality than is commonly supposed."

Lehrbuch der Religionsgeschichte. New edition, completely revised. Ed. by A. Bertholet and E. Lehmann. In two volumes. Tübingen: Mohr, 1925, Lf. 6-9. M. 3,3,3, 4.20.

The present installments complete Vol. I (viii + 756 pp.) which contains the introductory chapters on the History of *Religionsgeschichte*, Religious Phenomena and Ideas (Lehmann), Religion of Uncivilized Peoples (B. Ankermann), followed by the Religions of the Chinese (O. Franke), the Japanese (Florenz), Egypt (Lange), the Semitic Peoples of the Near East (Jeremias), and Islam (Snouck-Hurgronje). The new de la Saussaye is a worthy successor to its great original and will no doubt remain for many years a standard work of reference as well as a practical *Lehrbuch*.

Leibniz: The Monadology and Other Philosophical Writings. Translated with introduction and notes by Robert Latta. New York: Oxford Univ. Press, American Branch, 1925, pp. xi + 437.

A photographic reprint of Latta's translation (1898), containing the valuable introduction (200 pp.), appendices, and notes. The *Monadology* is placed first in the translation, though one of the latest of Leibniz's works, as being the most important for the study of the philosopher; and no doubt rightly, as it is also the most significant for the present day. Far from being dead and gone, the "theory of monads" has had a significant revival within recent years.

Lotzes Religionsphilosophie in ihrer Entwicklung. By Joh. W. Schmidt-Japing. Göttingen: Vandenhoeck and Ruprecht, 1925, pp. 122. M. 4.

Studying Lotze's religious philosophy in relation to his general philosophical outlook the author traces three stages in his development: (1) teleological idealism in philosophy, with a corresponding "aesthetic panentheism" in philosophy of religion; (2) philosophical spiritualism; (3) the philosophy of *sachlichen Einsicht* and ethical theism.

The Life after Death in Oceania and the Malay Archipelago. By Rosalind Moss. New York: Oxford University Press, American Branch, 1925, pp. v + 247. \$4.70.

A good piece of work in a field of religious study none too well known. The relation between burial customs, the rise of such rites, and belief in a future life is admirably set forth. The author shows that the strange burial rites of the primitive peoples of Polynesia, Melanesia and Indonesia had their rise in a rather practical attitude of mind. The rites are something more than mere superstition. It is hoped that this book will invite further study in this promising field. It is a book to be studied, is a valuable addition to the subject of religious origins, and the treatment is careful and well balanced. C. E. B.

The Meaning and Value of Mysticism. By E. Herman. Third edition. New York: Doran, 1922, pp. xvi + 397. \$3.00.

A learned and fascinating account of mysticism, from one who in some degree lived as well as studied the mystical life, the volume will supply a wholesome corrective to the ultra-objective, scientific, but unsympathetic recent work of Leuba. Though written from this standpoint there is nevertheless about it none of the gushing emotionalism of "luxurious ladies who read S. Theresa and S. Catherine of Siena in their armchairs." It is solid, reasoned, has good historical perspective, and is a permanent contribution to the subject. The bibliography brought up to date for the third edition, is most valuable.

Die Mystik und das Wort. By Emil Brunner. Tübingen: Mohr, 1924, pp. iv + 396. M. 9 and 11.

Protests against mysticism in the name of formal theology are not common today, but this is one of them. Brunner studies the contrast between the modern idea of religion and the Christian faith, and does so by way of an examination of the theology of Schleiermacher. He views S. as the father of modern, humanistic,

mystical, untheological Christianity. It may be questioned if the author has understood mysticism, which he identifies with feeling, quoting Goethe: *Gefühl ist alles, Name ist Schall und Rauch*. Dean Inge, we recollect, sets the mystical and the rational over against the emotional.

Das mystische Erlebnis in Plotins Weltanschauung. By Oskar Söhngen. Leipzig: Alf. Kröner, 1923, pp. 85. M. 2.

Söhngen finds the mystical experience of union with God at the very heart of Plotinus' world-view. He stood in the midst of a declining civilization, precisely where the hunger for more life flames highest; and "in the mystical union with God, as the inexhaustible Spring of all life, this longing found its satisfaction and fulfilment." In a word, Plotinus belongs among the religious geniuses as well as in the ranks of the philosophers.

Plotin: Ennéades, III. Ed. and Tr. by Émile Bréhier. Paris: Soc. d'Éd. "Les Belles Lettres" (95, Boul. Raspail), 1925, pp. 176.

The new French edition and translation of Plotinus, in the "Collection des Universités de France" published by the Association Guillaume Budé, has now reached Vol. III, containing the important Third Ennead. Its subjects are: Destiny, Providence, the personal Dæmon, Love, the impassibility of incorporeal things, Eternity and Time, Nature and the contemplation of the One, and addenda. The same clarity of translation characterizes this volume as the two preceding, and the same critical principles are applied to the Greek text.

The student will be impressed, in this Ennead perhaps more than hitherto, by the fact that Plotinus is really commenting upon and systematizing the thoughts of "divine Plato"—*ho theios Platôn*. The Neo-Platonic "system" was designed to be no more than this; though, as Bréhier repeatedly points out, other schools and influences had intervened between Plato and his great expositor and left their mark on third century Platonism.

The Dialogues of Plato: Translated into English with Analyses and Introductions.

By B. Jowett. Third edition, revised and corrected throughout, with marginal analyses and an index of subjects and proper names. New York: Oxford University Press, American Branch, 1925, in five vols: pp. xxxviii + 594, viii + 576, ccxxxii + 544, viii + 646, ccxl + 542. \$25.00.

No serious student of theology or philosophy, or of the history of human thought, can afford to neglect Plato, so great has been his influence on the higher life and noblest thought of the western world. It is true he was not a systematic philosopher or theologian but a great pioneer of intellectual progress. "He is the poet or maker of ideas, satisfying the wants of his own age, providing the instruments of thought for future generations" (Vol. I, p. xi).

Nor can the serious student of Plato afford to neglect Jowett, whose translation, accurate as well as luminous, is one of the classics of nineteenth century letters. It is a scholar's translation, made by one of the best Greek scholars who ever lived; nevertheless (or, perhaps, therefore) it is clear and intelligible to the beginner. If the beginner will read A. E. Taylor's small introductory volume on *Plato*, or his more recent one on *Platonism*, or perhaps P. E. More's *Religion of*

Plato, and then read through Jowett's translation, he will find himself, like Keats with Chapman's *Homer*,

"like some watcher of the skies
When a new planet swims into his ken;"

or rather, not some new planet but a whole galaxy of constellations. He will discover the mighty source whence sprung much of the most vital intellectual life of antiquity, a source still potent and productive in our modern world. And to discover this for himself is far better than to read other men's narratives and observations upon their experience. He will find an inspiration to reflection hardly paralleled in any other writings ancient or modern; and he will know why it was that early Christianity recognized Platonism as an ally, not an enemy, and for the Greek world a real precursor of Christ.

Nor will the present-day significance of Plato's thought fail to appear. For the crisis that is upon us has come largely from a disinclination to trust dialectic and the introspective method—*i.e.*, to trust reason itself—and to prefer "scientific" methods in arriving at the meaning of the world and of human life. The psychologists' tools are taken from the laboratory; and even when he deals with documents his methods are dissective and tabulative and statistical. It is no wonder we get no nearer to the ultimate truth about Mind—or what has been called Mind; what Plato called *Nous* or Spirit—than we do in contemporary psychological treatises. But without that truth we cannot live, rationally and satisfyingly. Plato's method is more direct, more rational, and more satisfying. And if in the end we come back to the traditional conception of a real spiritual world, as alike the center and background of our fitful life here in the midst of a dissolving material universe, it will be great gain for philosophy—and we may believe also for science—as well as for ethics and religion. As Apelt has said (Preface to his translation of the *Dialogues*, Leipzig, 1920, p. xiv): "Only in the recognition of a purely spiritual world can human reason discover real satisfaction. The world of the Ideas, this 'supercelestial place,' governed and illumined by the idea of the Good, the Godhead, is the true homeland of our spirit as of all spiritual life in general." The very rationality of life, as contrasted with much that is irrational around us, demands this; the beauty in life, the goodness of it, demand this: that ultimate reality shall answer to the highest and best that we know, since no waters rise higher than their source, and no world can be better than its Maker. It is Plato who stands as the great Apostle of Reason, proclaiming that Truth, Goodness, Beauty are at the very heart of the universe, and, with St. Paul, that "the things that are seen are temporal, but the things that are not seen are eternal."

The plates of the third and final edition of Jowett's translation were lost during the war; the present reprint has been produced photographically by the Muston process. In this way the publishers have been able to place the work again in print without either sacrificing any of the contents (like the old reprint commonly met with in America) or making the price prohibitive. The binding and paper are similar to the original copies of this edition. A word should be added regarding the magnificent index, which refers to sections, not pages, and is therefore useful with the Greek text as well as other translations.

Platonism and its Influence. By Alfred E. Taylor. Boston: Marshall Jones, 1924, pp. ix + 153. \$1.50.

Professor Taylor's object in this volume is "not so much to supply information as to provoke the desire for it"; and in four chapters he treats the Platonic Tradition, the Principles of Science, the Rule of Life, and Plato the Theologian. Recognizing that Platonism cannot be fully expounded from the *Dialogues* alone, for the achievements of the Academy in mathematics, physics and moral science must be recognized, the author adheres strictly to his subject: Platonism, and not simply Plato. This is the more valuable since Plato is often viewed as an isolated thinker, a philosophical Melchizedek, without genealogy, and without direct and immediate progeny.

The great significance of Platonism for Christian theology is fully recognized: "Before the time of Proclus the Christian Church had become the real heir of Platonic philosophy" (p. 17). Unfortunately, the earlier Middle Ages were almost completely limited to the *Timaeus* and such knowledge of Platonism as filtered through "Dionysius," Augustine, and other Church Fathers. Had the later Middle Ages—especially the thirteenth century—known as much of Plato as they knew of Aristotle, the results might have been somewhat different. Nevertheless, Platonism has exerted a steady and powerful influence, especially in Anglican theology. And if it be true, as many maintain, that the next great task of the theology is to state Christian doctrines in terms of Platonism, instead of the terms of scholastic Aristotelianism (Aristotle as understood and interpreted by Albert and Thomas)—a task begun by the Greek Fathers and revived since the fifteenth century—we may rejoice that this influence, however limited, has never been lacking. No century of Christian thought has been without some representatives of Platonism. From generations of old Plato hath in every city them that preach him, being read by some continually. Professor Taylor's book will perform a useful service in making better known popularly this ancient spring of fresh and renewing thought.

Footnote ³ is missing. On p. 28 read "incidentally."

The Religious Thought of the Greeks, From Homer to the Triumph of Christianity. By Clifford H. Moore. Second edition. Cambridge: Harvard Univ. Press. 1925, pp. vii + 385. \$4.00.

The second edition of a book well known to scholars and deserving to be recommended to all students interested in the subject. It is not only accurate in statement and balanced in historical judgments, but written with perfect clarity and in an excellent literary style. The subject is specifically religious *thought*, not popular beliefs, cults, or their origins. For an understanding of early Catholic Christianity, or even one or two stages of development reflected in the NT, a knowledge of Greek religious thought is indispensable; and there is no better introduction to the subject for the theological student or the student of the history of religion. The point of view, now increasingly recognized as the only true one, by theologians, philosophers, and classical scholars alike, is summed up in a few words: "Ethics has been included without hesitation. . . . Still more necessary was it to include Christianity. . . . Origen and Plotinus represent the culmination of Greek religious philosophy" (pp. v-vi).

Studies in the History of Ideas. Edited by the Department of Philosophy of Columbia University. Two vols. New York: Columbia Univ. Press, 1918 and 1925, pp. 272 and 377. \$6.00.

Attractively and accurately named, the studies in Vol. I include three essays on Greek philosophy, three on Hobbes, one each on Bacon, Descartes, Spinoza, Berkeley, and two on Logic; the subjects of Vol. II range from the Socratic Dialogues of Plato to James and American Pragmatism. Professor Dewey's paper on the latter subject, translated from the *Revue de Métaphysique et de Morale*, appears as a supplement. Among other subjects in the volume are the Logic of Mysticism in Plotinus, Descartes' Dualism, Malebranche, Hume's Empiricism, Utilitarianism, and Benjamin Franklin's Moral Philosophy.

The quotation from Plotinus on p. 77 should probably read: "Language fails for an adequate discussion of the transcendent, much *more* for defining it."

The World and Its Meaning: An Introduction to Philosophy. By George T. W. Patrick. Boston: Houghton Mifflin, 1925, pp. xii + 463. \$3.50.

This Introduction to Philosophy, in the form of an acute, up-to-date, and well-referenced discussion of its major problems, is written, its author says, from a standpoint "realistic and pluralistic, and I hope theistic; certainly idealistic, and quite unmistakably optimistic." Unmistakably, indeed!—for one by one these features in its point of view appear. The author believes philosophy has made actual progress through the centuries, progress comparable to that of science; and that modern philosophy sees the *convergence* of theories heretofore believed incompatible. In the chapters on God and the Soul he tries to show how a synthesis of various definitions is possible, not ignoring the data which modern science and especially psychology place at our disposal. The book is exceedingly readable and will be a useful textbook, stimulating to constructive thought.

Doctrine; Apologetics

Can a Man be a Christian Today? By William L. Poteat. Chapel Hill, North Carolina: Univ. of N. C. Press, 1925, pp. 110. \$1.50.

The latest McNair Lectures. The question, which is forced upon many thoughtful persons by the development of modern science, is answered in the affirmative. The author bids his readers go back to our Lord. They can be the kind of Christians Jesus would have them be without the least hindrance from science. It is said that "religion, regarded as an explanation of nature, is displaced by science. But who regards religion as an explanation of nature, who but the literalists? . . ."

Christus-Religion oder philosophische Religion, zugleich Grundzüge des Wesens des evangelischen Christentums. By Heinr. Matthes. Göttingen: Vandenhoeck and Ruprecht, 1925, pp. 110. M. 3.

An orthodox evangelical protest against the tendency to identify Christianity with mysticism, idealist philosophy, or ethnic religions—even as their culmination or fulfilment. The true Wisdom of Christianity is the "experience of Christ," and without this the "wisdom of the world" is "foolishness." As a protest against

watering-down the Christian religion to something less than a conscious communion of the Christian with Christ, the author's thesis is valuable; the danger however is that *this* will be taken for the whole of Christianity, ignoring the fact, well stated by Dean Inge, that "Christianity has been a philosophical religion from the time when it first began to have a sacred literature." But "philosophical religion" may be taken in two senses; and much that passes for it today would not be recognized as such by the Greek Fathers, or by Dean Inge.

The Doctrine of Grace up to the End of the Pelagian Controversy Historically and Dogmatically Considered. By Ernest Jauncey. London: S. P. C. K.; New York: Macmillan, 1925, pp. x + 299. 14 s.

A very careful and sound historical treatment of the subject from the Old Testament period to the Pelagian controversy inclusive. It is to be continued to modern times in another volume. It will worthily fill an important gap in English theological literature. F. J. H.

Geschichtliche und übergeschichtliche Religion im Christentum. By Martin Dibelius. Göttingen: Vandenhoeck and Ruprecht, 1925, pp. 173. M. 4 and 6.

Convinced that the personal attitude towards Christianity of many persons is determined by false traditional notions of its development, the author offers a corrective of this impression. "It was not the disciples' relation to Jesus, to the Master who lived, taught, and suffered on earth, that produced Christianity; but the faith in Christ, the Son of God who came from heaven and returned to heaven." Yet this faith—the "Christ-myth," he calls it, "the form in which the new orientation of the believers in Christ in the sense of the Kingdom of God symbolically expressed itself in the untransformed world"—this faith was something "supra-historical." It is for the Church, which was born in a crisis, to translate once more, in the midst of the crisis of today, its suprahistorical faith into terms which the world understands.

The Gospel and the Modern Mind. By Walter Robert Matthews. New York: Doran, 1925, pp. 188. \$1.75.

This book is based on a series of sermons delivered by the author at St. Bartholomew's Church, New York, in the summer of 1924. In its hundred and eighty odd pages will be found a simple and direct apologetic for the Christian Religion in present day terms. Dr. Matthews knows his philosophy and psychology, and he knows his Saviour. The chapter entitled "Is God a Projection" is particularly suggestive, as is the analysis of the importance of the imagination in Christian love. "The Gospel and the Modern Mind" would be a good book to put in the hands of any person with some knowledge of recent developments in philosophy and psychology, who wants a reason for the faith that is in him. C. L. S.

The Living God. By Vernon F. Storr, with a prefatory note by the Archbishop of Canterbury. New York: Doran, 1925, pp. 184. \$1.75 net.

A philosophical treatise in simple language on the essential doctrines of the Christian religion. A. H. F.

The One Body and the One Spirit: A Study in the Unity of the Church. By T. A. Lacey. New York: Doran, 1925, pp. 255. \$2.00.

Written from a viewpoint already familiar to Canon Lacey's readers: the Church is already *one*, by divine creation; its restored outward *unity* (or union) is a matter for careful thought and cautious action in the present and future. The title of the book comes from St. Paul's metaphor, or more than metaphor, *The Body of Christ*, which expresses both the NT and the classical Christian view of the Church. Canon Lacey finds neither the identification of one communion as the "true" Church, nor the doctrine of the "invisible Church," a satisfactory solution of our present problems; and he looks forward to the restoration of real unity in the future without, however, attempting to forecast the manner of its coming to pass.

The Problem of the Future Life. By A. H. McNeile. New York: Appleton, 1925, pp. viii + 155.

The book is *divisus in partes tres*: Arguments for Immortality (the soul, spiritualism, values); Those who are being saved (eternal life, judgment, probation, and progress); Those who are being lost (the traditional theory, conditional immortality, universal restoration, and difficulties of the problem). The author's final inability to choose between the theories of conditional immortality, endless punishment, and universalism, does not rob his book of its excellencies as a statement and discussion of the various biblical and ecclesiastical views, and the arguments advanced for several popular views of the life to come.

Sane Catholicism. By A. C. A. Hall. A Charge at the Annual Convention of the Diocese of Vermont, May, 1925, pp. 15.

Bishop Hall's Charge is itself an eminently "sane" protest against (1) misuse of the term Catholic, as a term covering no more than the Greatest Common Denominator of popular twentieth century Christianity, and (2) misuse of the consecrated elements in the Lord's Supper for purposes of adoration. Coming from so high an authority the document will not be without weight, both at the New Orleans Convention and later.

Saint Thomas d'Aquin. By Étienne Gilson. Second edition. Paris: Gabalda, 1925, pp. 380. F. 12.

A translation of Professor Gilson's *Le Thomisme* has recently appeared in England, and has been reviewed in this journal. The present volume is a worthy companion to it. Appearing in the series, *The Christian Moralists*, it is divided in two parts, the General and the Particular, with the usual classification under each, where St. Thomas' views are presented and discussed. In the introduction the author emphasizes the distinction which should be made between St. Thomas and traditional Augustinianism.

Die Trinitätslehre des heiligen Bonaventura. Eine systematische Darstellung und historische Würdigung. I. Teil: *Die wissenschaftliche Trinitätslehre.* By Albert Stohr. *Münsterische Beiträge zur Theologie*, Heft 3. Münster i. W.: Aschendorff, 1923, pp. xii + 199.

The technical dogmatic theology of the divine Trinity was finely wrought out by the thirteenth-century Schoolmen. Dr. Stohr elucidates S. Bonaventura's

share in that great piece of corporate workmanship, with careful tracing of his every idea to its sources, and a quite thorough comparison, point by point, with what other Schoolmen taught. S. Bonaventura was especially indebted to Alexander of Hales and Richard of S. Victor. Richard was one of the more original thinkers of the period: Bonaventura was not. In fact what most impresses one in such a parallel-column study of a dozen or so mediæval theologians, is their interrelatedness: they worked over the same material, each one carefully considering what the others had done, quoting, qualifying, distinguishing, restating sometimes with exquisite nicety, and each one finally offering an idea or two that is really his own. Most of us study only S. Thomas, with a notion of a few points in which Duns Scotus differed from him; this book of Dr. Stohr's gives a very much better view of the theological work of that whole great school of thought, on the doctrine of the Trinity. M. B. S.

Was ist Theologie? By Erik Peterson. Bonn: Fr. Cohen, 1925, pp. 32. M. 1.80.

Still another expression of the reaction against "philosophical religion" which is taking place in certain German circles, and a protest against too great reliance on human learning and wisdom in place of the revealed Word of God.

Wesen und Wahrheit des Christentums. By Georg Wobbermin. Leipzig: Hinrichs, 1925, pp. x + 272. M. 9.

The first part of Vol. III of Wobbermin's *Systematische Theologie nach religions-psychologischer Methode* is divided in two parts: The question of the nature of Christianity without regard to its truth, and The question of the truth of Christianity in the light of its nature. He defines Christianity, in the sense of the ecumenical creeds, as "a historically orientated ethical and personal religion of redemption" (p. 224). Unfortunately, we have so far only 8 pp. of Part II, and cannot foretell what systematic or apologetic use will be made of this definition by means of the "religious-psychological method."

What is Dogma? By Eduard LeRoy; tr. by Lydia G. Robinson. Chicago: Open Court, 1918, pp. 89.

An essay, influential in French Modernism, which attempts to combine loyalty in the acceptance of dogma with freedom in its interpretation, on the principle that religion is concerned with *action*, and the speculative formulation of the Church's teaching secondary to its concern with conduct.

Science; Psychology; Sociology

Animals Looking into the Future. By William A. Kepner. New York: Macmillan, 1925, pp. ix + 197.

The old "argument from design" may be "dead as Queen Anne," and there are those to whom the term "teleology" signifies only anthropomorphism invading science. Nevertheless, the fact remains that there is something *more* than mechanism in nature; a force, or tendency, or purpose observable in the lowest as well as in the highest forms of life. Dr. Kepner's book brings one aspect of this phenomenon vividly into light. He is also aware of its bearings upon theology and ethics, and his study of animal prescience leads him directly to the conclusion

that "man is no longer an animal that lives by bread alone. Biology, therefore, lays a foundation for the most that faith prompts us to hope for and we may be justified in naming the name eternity."

Concerning Evolution. By J. Arthur Thomson. New Haven: Yale Univ. Press, 1925, pp. x + 245. \$2.50.

The first of the Dwight H. Terry Lectures at Yale, "on religion in the light of science and philosophy." They are designed to show that "evolutionist description is not inconsistent with religious interpretation," and that "the evolutionist view of Nature and Man makes for enrichment and encouragement." The volume gives not only a reliable exposition of the doctrine of evolution as it is held by the world's leading biologists (or perhaps we should speak in the singular), but also points out the spiritual and moral factors involved in evolution both human and prehuman. These are often overlooked, as in the yet popular identification of the evolutionary process with "the struggle for existence and the survival of the fittest": the "fittest" being understood as the survivors in Nature's grim battle, "red in tooth and claw."

Science and Religion. By J. Arthur Thomson. New York: Scribners, 1925, pp. viii + 280. \$2.00.

The Morse Lectures for 1924, setting forth the relations of science and religion as viewed by a scientist eminent also as a philosopher and a man of faith. Following the title chapter are The Unseen Universe and the Nature of Things, The Powers of the World, The Implications of Life, Psychology and Religion, and A Contribution to Natural Religion. The general conclusion is that "naturalistic description does not exclude transcendental interpretation; the scientific account of nature is essentially congruent with the religious vision." Valuable summaries follow each chapter, and there are three important appendices.

Christianity and World Problems. By W. E. Orchard. N. Y.: Doran, 1925. \$1.75 net.

Designed to show that today's problems "arise from the collapse of faith and await for their solution a thorough-going application of the Christian Religion." That is, the old faith affords the central outlook from which modern problems can be seen in their true proportions and perspectives. It is not that these problems reduce the validity of Christian doctrine; but that Christian doctrine, adequately assimilated, either solves the problems or shows that their solution is not necessary. A valuable apologetic. F. J. H.

More Psychology and the Christian Life. By J. T. W. Pym. New York: Doran, 1925, pp. x + 178. \$1.60.

Like its predecessor with an almost identical title, this book presents the application of the principles of modern psychology to the problems of every day conduct. It offers some real practical help to those who wish to build up character. L. W. B.

The New Psychology: How it Aids and Interests. By E. Boyd Barrett. New York: P. J. Kenedy, 1925, pp. ix + 358. \$2.75.

An excellent exposition and discriminating criticism of the various schools of this new science. The chapters cover all the problems, the sub-conscious,

hypnosis, psycho-analysis, reëducation, etc. Thus is added a pretty complete glossary of technical terms, which is a great help to the ordinary reader. L. W. B.

Greek Ethical Thought, From Homer to the Stoics. By Hilda D. Oakeley. New York: Dutton, 1925, pp. xxxviii + 226. \$2.00.

The Library of Greek Thought, edited by Ernest Barker, contains some very useful volumes of selections from Greek writers, illustrating various phases of Hellenic life and philosophy. The present work is one of the best in the series, and will be especially useful to the student of Christian ethics as providing in brief compass the chief expressions of pre- or non-Christian ethical thought to the time of Marcus Aurelius.

Greek Social Life. By F. A. Wright. New York: Dutton, 1925, pp. xviii + 246. \$2.00.

Another volume in the same series, giving selections from Greek literature, from Homer to Dion of Prusa, illustrating the various stages in the development of social life. The selections are well chosen, and long enough (e.g., Theophrastus' *Characters* and Theocritus' *Adonis-Festival*) to give a substantial impression of the author as well as his times. The Orators are similarly quoted at length.

Who Should Have Wealth. By George Milton Janes. Milwaukee: Morehouse, 1925, pp. ix + 170. \$1.50.

As life grows more complex, and the sciences grow more technical, ever more and more important in the social scheme are those experts who still remember the land from which they came, and can interpret the new developments of science to the lay mind. This mediating function is particularly important in the social sciences. Here understanding on the part of the many is essential if the science is to bear fruit in social progress.

The essays that make up this volume, mostly on present-day applications of economic principles, are not only instructive, but interesting. There are chapters on the Nonpartisan League, the Steel Strike Report, "Who Pays for War," and "Coöperative Production among the Shingle Weavers," to mention only a few. The author's sound common sense and mature judgment make this a book well worth reading. C. L. S.

Religious Education

Christ and the Problems of Youth. By John M. Versteeg. New York: Abingdon, 1924, pp. 133. .75.

Wholesome, vigorous addresses, delivered chiefly at "morning watch services." The first four chapters concern "The mind-body problem," the last two Progress and Brotherhood. A book for as well as about youth.

The Curriculum of Religious Education. By William C. Bower. New York: Scribners, 1925, pp. ix + 283. \$2.25.

A discussion of the place, value, function, and contents of the religious educational curriculum "conceived in terms of enriched and controlled *experience*" rather than as formal discipline or information. "The traditional view has placed materials at the center of the process; the view here presented places experience at the center. Knowledge has been dominantly thought of as an end in itself; it is here thought of as an instrument for the enrichment and control of experience." The social end is clearly emphasized.

Method in Teaching Religion. By George H. Betts and M. O. Hawthorne. New York: Abingdon, 1925, pp. 488. \$2.50.

A thorough treatise on both principles and methods of teaching religion. Taking the highest view of what teaching *religion* actually is (not teaching the Bible, or history, or teaching *about* religion), the authors study the significance of "native drives" (once called "instincts") and habits, environment, religion and cultural surroundings for the growing religious life of the child. The book is far more elaborate than Dr. Betts' popular manual, *How to Teach Religion*, and may well be used as a textbook in Church Normal Schools for Teacher Training.

Projects in World-Friendship. By John L. Lobingier. Chicago: Univ. of Chicago Press, 1925, pp. xv + 177. \$1.75.

"World-friendship"—this is a new name for Mission Study, and with a larger meaning. One of the finest values in the new word is that this larger meaning is obvious at once. The earlier chapters of the book are devoted to an explanation of the "project-method," and the later to its applications in the various departments. Excellent illustrations and examples, *e.g.*, dramatic, make the book of the utmost practical value.

Homiletic

The Industry of Faith. By P. N. Waggett. Milwaukee: Morehouse, 1925, pp. xi + 207. \$2.00.

Americans who heard Fr. Waggett during his recent visit to this country know what to expect of him. The sermons are original, vigorous, and above all—in the best sense—practical.

Selected Orations. By Albert M. Harris. Nashville, Tenn.: Cokesbury Press, 1924, pp. 439. \$1.50.

A collection of one hundred speeches and selections arranged for declamation, a good number of them by contemporary orators. Most are brief, not over 4 pp., and are more notable for dramatic or emotional quality than for structure or literary style. Nevertheless, they are "prize-winners," and the earnest preacher cannot afford to ignore the type of public address to which the great majority of Americans most enthusiastically respond.

Evolution and Redemption. By John Gardner. New York: Doran, 1925, pp. 192. \$1.60.

A series of sermons intended to make "a religious appeal to the modern mind," and unite acceptance of the modern scientific view of the world with the Christian faith in redemption.

Vertus Modestes. By B. Couve. Second Edition. Paris: Fischbacher, 1924, pp. 158. Fr. 6.

This is a series of twenty-nine short addresses on virtues such as order, politeness, honesty, discretion, which the author labels 'modest' because they are simple and can be practiced by all. The whole book is inspired by a deep feeling for evangelical religion and a spirit of faithfulness and dependence upon our Redeemer. J. A. M.

The Haunted House. By Halford E. Luccock. New York: Abingdon, 1923, pp. 248. \$1.50.

When J. Fort Newton chose Dr. Luccock as the preacher of one of the *Best Sermons in 1924* he made no mistake. There are a dozen other sermons in this volume, any one of them as good as "The Old Time Religion," which Newton selected for his homiletical anthology. The author is richly gifted as a preacher—one knows that by reading the sermons. He has something to say, and a strong structural way of saying it. Theme and text are happily wedded. If the text be "a number of demons had entered into him" (Luke 8 : 30), the theme is "The Haunted House." "Bring my soul out of prison" (Psalm 142 : 7) bears the title "Love laughs at Locksmiths"; and "The ears of the deaf shall be unstopped" (Isa. 35 : 5) is just what the author says it is,—"*A Slice of the Millennium.*" We commend the volume unstintedly to all who covet the mastery of the art of preaching. G. C. S.

Suburbs of Christianity. By Ralph W. Sockman. With a foreword by Henry Wade Rogers. New York: Abingdon, 1924, pp. 224. \$1.50.

Judge Rogers is a great sermon-taster. I can see him now when he was President of Northwestern University, and I was there as a student. Sunday after Sunday he sat in the First Methodist Church of Evanston critically appreciative of such great preachers as Frank Bristol, Charles J. Little, Milton S. Terry, and Robert McIntyre. And now he has found in New York City a worthy successor to these giants of an elder day, a preacher who came direct from the Union Theological Seminary to the Madison Avenue pulpit, and who has "so endeared himself to its membership by his personality and so impressed himself upon its congregation by the ability which he possesses that he has had no other pulpit during his ministry."

The sermons in this volume are not quite up to Dr. Luccock's in *The Haunted House*. They are not great sermons. As the author in his foreword says, "they are not polished gems but rather sparks from the anvil of a hurrying pastor." The marks of haste are not wanting. And yet I think he was right when he added by way of apologia, "perhaps however our particular age is more in need of pulpit fire than of homiletic jewelry."

Among the even dozen sermons in this volume I would choose as the best *Suburbs of Christianity* ("Thou art not far from the Kingdom of God"), "Our Contemporary Ancestors" ("Before Abraham was, I am") and "Life's Extra Dividend" ("Unto Him that is able to do exceedingly abundantly above all that we ask or think"). G. C. S.

A Little Book of Sermons. By Lynn Harold Hough. New York: Abingdon, 1922, pp. 173. \$1.25.

Doctor Hough is a brilliant teacher, a genuine scholar, a clever columnist, a charming essayist, a delightful friend; but he is par excellence the kindling flaming prophet of a new day. He is a born preacher who has perfected himself in the delicate art of oratory and has developed a technic all his own. His mind ranges over a vast area of interests and he can always be counted upon to illuminate every subject he presents. This volume includes a number of valuable addresses or sermons delivered on notable occasions: "The Ampler Puritanism," preached in

Plymouth, England, in 1920 at the Tercentenary service attended by the Mayor and Corporation; "The Renaissance of Religion" and "The Treasure," preached in Carr's Lane Congregational Church, Birmingham, England; "The Man of the Hour," preached in The City Temple in London; "The Disillusionment of a Hundred Years," preached in Sage Chapel, Cornell University; "The Land with a Friendly Face," preached in Orchestra Hall, Detroit, on Thanksgiving Day, 1921. The other sermons were preached in the pulpit of Central Methodist Church, Detroit, of which Dr. Hough is the pastor.

Like all great preachers, Dr. Hough cannot be captured and put into print. His words, clean and clear-cut and sparkling and colorful as they are, cannot convey the personal passion of the man. But he is so deft a workman, so craftsmanlike, so careful in his manuscript that no one can read the sermons without guessing what manner of preacher he must be. G. C. S.

Unfinished Rainbows and Other Essays. By George Wood Anderson. New York: Abingdon, 1922, pp. 188. \$1.25.

"Not of rich tissue, tho' of spangled gold,
Yet of a heavenly and spiritual mold,"

—and after all, as Ralph Hodges has pointed out, "God loves a rainbow, no less than laboring seas!" G. C. S.

Forgotten Stories. By Elmer Ellsworth Helms. New York: Abingdon, 1924, pp. 222. \$1.50.

Here is a quaint imagination brooding over forgotten Bible stories, and quickening them to rememberable vividness. These are not sermons but there is plenty of sermon material to be found in them. G. C. S.

Devotional

Creative Prayer. By E. Herman. Third impression. New York: Doran, 1925, pp. 240. \$2.00.

In order to write freshly and convincingly on this subject, direct personal experience is an absolute prerequisite—especially today when scores of books on prayer fill our shelves. Mrs. Herman possessed this experience, and her books will long be read by those who, having tasted of the heavenly gift, are eager to learn more concerning it and to receive more guidance on the upward way.

The Soul's Sincere Desire. By Glenn Clark. Boston: Little, Brown, 1925, pp. 114. \$2.00.

An admirable discussion of prayer, springing from a rich personal experience. The author insists with ringing conviction that "as long as one asks for one thing and *desires* another his prayers remain unanswered," and that "greater than the prayer is the spirit in which it is uttered." Our Lord's teaching and example are taken as normative, and the message of the book is wholesome, positive, simple, sincere. It will be especially worth-while to college students and other young persons grappling with the questions which center in its subject, and hungry for solid reality in religion.

A Way to Peace, Health, and Power: Studies for the Inner Life. By Bertha Condé. New York: Scribners, 1925, pp. xiii + 233. \$1.50.

Fifty-two studies of inner experience, with many literary allusions and references and selections from the Bible for study and thought. Primarily designed for private use, it is also a mine of suggestion for spiritual addresses, Lenten meditations, or retreats.

The Wonder of Life. By Joel Blau. New York: Macmillan, 1925, pp. 229. \$2.00.

Brief devotional meditations on OT texts, by a poetically-minded nature-mystic. He is more than a nature-mystic; he is a devout Israelite, and long brooding has discovered to him suggestions of intense beauty and meaning in the OT.

Biography

Augustinus: Eine Psychographie. By Bernard Legewie. Bonn: A. Marcus and E. Webers Verlag, 1925, pp. vi + 133. GM. 7.

An attempt to write the spiritual history of Augustine, Bishop of Hippo. Orderly, thorough, suggestive and interesting. As the author is a doctor of medicine the treatment of the problem is of especial value. H. B. W.

The Life of Wesley and the Rise and Progress of Methodism. By Robert Southey, with notes by Samuel T. Coleridge, and remarks on the life and character of John Wesley by Alexander Knox. Ed. by Maurice H. Fitzgerald. Two vols. New York: Oxford University Press, American Branch, 1925, pp. xlviii + 430 and xii + 428.

It is not often that a Poet becomes the biographer of an Evangelist. The result, in this instance, is a book with "a lucidity and a perfect exposition such as we rarely find outside a French memoir" (Dowden), and one which Coleridge said he "could read for the twentieth time when he could read nothing else at all." And not only lucidity but truth: e.g., Wesley's relations to the Church of England, a subject not often dealt with except for purposes of controversy. The great significance of Wesley is not, however, as founder of a sect, but as a great religious genius, a man entirely devoted to goodness, and one of the forces that revived English Christianity in his century. His historical greatness exceeds the bounds of Methodism; he belongs to the whole Christian Church, and not least to the English Church in which he was born and died. With all his human limitations and mistakes, which Southey did not spare, this remains true. The present excellent edition is in the Oxford series of "Standard Authors."

My Education and Religion: An Autobiography. By George A. Gordon. Boston: Houghton, Mifflin, 1925, pp. 352. \$4.00.

Dr. Gordon became pastor of the Old South Church in Boston, in 1884. Since then the name and fame of both church and man have been inseparable. The present volume, full of wise comment upon theology, philosophy, life, and the passing scenes of more than forty years, throws a remarkable light upon the career of one of America's greatest preachers and spiritual leaders. It adds one more evidence of the value of a solid intellectual foundation for a truly and permanently influential career in the pulpit.

John Walmsley, Ninth Bishop of Sierra-Leone. By E. G. Walmsley. London: S. P. C. K., 1923, pp. 159. 4 s. 6 d.

The late Bishop Walmsley was one of the Anglican saints, who are certainly equal in holiness and probably more congenial to us than many calendar saints of other Communion, more ready than we are to acknowledge the men of God who lived among them. He was the best loved man in West Africa, utterly unselfish, tireless, sincere in his religion, with the soul of a boy. Typical of him was the advice he gave shortly before he died to a youth who was about to be confirmed, "Keep your word which you make before the Lord of Hosts. You will have all sorts of difficulties and temptations in life, but see always that you can be trusted." The reviewer was ordained by Bishop Walmsley, and hopes that the story of his life will give to others some of the inspiration that his bishop gave him. J. A. M.

Miscellaneous

American Mystical Verse: An Anthology. Sel. by Irene Hunter; Preface by Zona Gale. New York: Appleton, 1925, pp. xxiii + 309. \$2.00.

It will be a revelation to many readers to discover how much of mystical verse has been written in America, from Bryant and Bishop Doane to Vachel Lindsay. "Mystical" has of course many definitions; and some there may be who will doubt the appropriateness of this adjective in describing several of the poems here presented. In general, however, and in a broad sense, they were for the most part written in mystical mood—that "sense sublime of something far more deeply interfused"—and they are true poetry.

Apstel oder Betruger? Dokumente zur Sadhustreit. By Friedrich Heiler. With a preface by Nathan Söderblom. Munich: Ernst Reinhardt, 1925, pp. xv + 191. M. 4.

A defence of Sadhu Sundar Singh against the charges of deception and imposture, brought chiefly by Roman Catholics in India—specifically, according to Heiler, the Jesuits. Their problem, according to Archbishop Söderblom, is to account for a Christian with all four marks of sanctity—and even the fifth, added by Benedict XIV—outside the Roman communion; and it is solved by pronouncing the man an impostor. The book goes far to prove that Singh is an honest man and a true messenger of the Gospel.

Discovery of Japanese Idealism. By Kishio Satomi. New York: Dutton (Trubner), 1924, pp. vi + 178. \$4.25.

With a point of view not dissimilar to European Positivism, frankly critical of Christianity both in theory and practice, and believing firmly in the "Japanese National Principles," Mr. Satomi maintains that the revival and propagation of these principles, issuing in a new world-religion, will bring peace to a distracted world.

The Earth Speaks to Bryan. By Henry F. Osborne. New York: Scribners, 1925, pp. 91. \$1.00.

A popular presentation in five chapters of the point of view of a "theistic evolutionist," written with the Tennessee trial in view, and dedicated to the defendant.

De Jure Belli ac Pacis Libri Tres. By Hugo Grotius. Vol. II, Prolegomena. New York: Oxford University Press, American Branch, 1925, pp. viii + 30.

In the series of Classics of International Law issued by the Carnegie Endowment for International Peace, which now contains many of the most important treatises on the subject.

The Kingdom, the Power, and the Glory: Being Part III of A New Prayer Book ("The Grey Book"). New York: Oxford Univ. Press, American Branch, 1925, pp. iv + 84.

A little book that will be useful and suggestive to American clergy, whatever fate English Prayer Book revision has in store for it, since it contains a large number of prayers for special occasions and needs, and other "services of praise and prayer."

Mother and Son. By Robert Norwood. New York: Doran, 1925, pp. 72. \$1.50.

A book of verse taking its name from the "Song of Mothers," "The Mother of Cain," and "The Mother of Christ" with which the collection opens. Following these are a number of shorter poems, on common subjects but with a strong appeal for ideals and dreams and stressing the sacredness of comradeship.

Restauro della Roma Imperiale con gli Stati Attuali ed il Testo Spiegativo. By Giuseppe Gatteschi. Rome: Unione Nazionale Reduci di Guerra (Via d. Maschera d'Oro, 20), 1924, pp. 100. L. 150.

A magnificent and sumptuous reproduction in 100 large plates of Professor Gatteschi's restorations of the chief architectural masterpieces of ancient Rome, with the exact site as it now appears portrayed photographically on the opposite page. The explanatory text is in four languages, Italian, French, English, and German. The student of classical and Christian Rome, of architecture, of literature and history, and the traveller to the Eternal City will find the work of immense interest and advantage. Many of the plates are in colors.

Some Pleasant Recollections of School Life. By Edward T. Mabley. Scarsdale, New York: Community Press, 1925, pp. vii + 146.

Chiefly pageants and other verse composed by the sometime Warden for occasional use at the Helen Dunlop Memorial School, Winslow, Arkansas.

Spiritual Radio. By F. H. DuVernet. Mountain Lakes, New Jersey: Society of the Nazarene, 1925, pp. 59. .25.

A collection of brief essays, the main contention of which is that telepathy is definitely proved. There are many incidental good things in the wee book, especially along the lines of sound religion. L. W. B.

The Treasury of Sacred Song. By Francis T. Palgrave. Oxford: Clarendon, New York: Oxford Univ. Press, Am. Branch, 1906, pp. vii + 374. 3 s. 6 d.

Not long since we expressed the regret that this volume was out of print (Vol. VII, p. 419), accepting without question a bookseller's statement. With much pleasure we correct that statement; the book is published by the Clarendon Press in the series known as the Oxford Miscellany. It is a beautiful reprint, apparently from the original plates, of a book that ought to be in every clerical study.

